THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

To a Mother.

A Roman lady, round whose snowy brow
Rich diamonds from Golconda brightly shone,
And in whose clustering ringlets were display'd
Pearls brought from far-off Persia's fragrant shores,
In the poor pride of human vanity,
Once boasted to a mother of her gems;
And boldly challenged her in turn to show
Stones of such rich and passing brilliancy.
The mother in simplicity array'd,
(And in that modest garb, more lovely far
Than if for her ten thousand barks were stored
With glittering gems and gold from Ophir's shore,)
Her fond heart beating with a mother's love
And pride maternal, to her children turn'd,
And mildly to her vaunting guest replied,
There are my jewels.
Oh, if Pagan lips
To such fond sentiments gave utterance,
If Pagan heart such feelings could indulge,
Much more the Christian mother should regard
Her children as her gems; much more her heart
With such emotions ever should be warm'd.
Thou hast such jewels—jewels highly prized,
And fitted for a mother's ornaments.
But oh remember, they are not thine own,
But only lent thee for a little while,
And He who gave will one day take away—
And blessed be his name. Yes, one by one,
They will be lost on earth, their radiance fade,
And in death's gloomy caverns all be merged.

So then remember, mother, train them up,
And educate them for a better sphere.
Early to Jesus bring them; early feed
Their panting spirits with the bread of life.
So when these scenes have vanish'd all away,
And the glad resurrection morning beams
Bright through the dim and dusty sepulchre,
And in the pomp of heavenly majesty,
The Saviour comes to make his jewels up,
He for his own shall claim them; and thy gems
Shall shine for ever in his diadem,
Borrowing their lustre from their Master's brow.

B. D. W.

Cambridge, September 2, 1834.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 27, 1834.

Infant Baptism.—This is one of the most difficult and delicate themes of pastoral instruction. The objections against it are so widely disseminated and tenaciously maintained; the institution of sponsors is so much misapprehended, and the views entertained of the sacrament itself are often so opposite and erroneous, that a high value attaches to every successful effort to commend the subject to the attention of honest and inquiring minds. For this reason, and because we believe that Bishop Griswold has treated the subject in a plain and convincing manner, we give our readers the sermon entire. We publish part to-day; the remainder will appear next week.

SPONSORS IN BAPTISM.

"That soul shall be cut off from his people; he hath broken my covenant."—*Gen.* xvii. 14.

An Apostle comprised much truth in few words when he said, "The law was our schoolmaster to bring us to Christ:" and it is much to be regretted that Christians do not profit more than they seem to do by its instruction. There are many things in the religion of our Saviour Christ, which cannot be well and fully understood without recourse to the antecedent dispensation; to those typical institutions of the Mosaic law, which were a shadow of good things to come: in which every thing appertaining to the Gospel state was prefigured by prophetic rites and ordinances. Many things in that law seemed dark and almost without meaning, till Christ came, in whom they were all fulfilled and made plain. And some things in Christian practice might seem doubtful, were they not confirmed by God's dealings with his people Israel. Thus, for instance, if it is made a question whether infants or young children may be in covenant with God, we need but to hearken to the instructions of that schoolmaster, the law, and the point is clearly decided. The few words of our text, taken in connexion with what precedes them, manifestly declare, that infants, though but eight days old, may, and it was God's command that they should be in covenant with him. This, the Lord tells Abraham, is *the token of the covenant*, which he made with him and his posterity, that all their infants, whether born of them, or bought with their money, (all under their control,) should be circumcised. And every man-child which was not circumcised *should* be cut off from his people; should not be of those who belonged to his Church; but as having broken his covenant, as being without that token or seal, by which, under that dispensation, the covenant was ratified.

We should remember too, as St. Paul shows, that the Gospel was preached to Abraham, and that circumcision was the seal of that faith, which made him the father of the faithful. Baptism is now the seal of our covenant with God. But there is no part of true religion against which the reason of man does not presume to urge objections. And against baptizing children this is urged as the most formidable objection, that they cannot covenant with God. But God himself, who is wiser than man, has declared the contrary. He has commanded that young infants should enter into the same covenant with him as adults did, and by the same ordinance; a covenant of faith too it was, no less than of works; even of that Gospel faith, which was reckoned to men for righteousness: they were sealed unto the faith, which should afterward be more clearly revealed to them. They who were circumcised in infancy had the same promises sealed to their benefit, and the same obligations of duty (when they should come of age) laid upon them, and were, in all respects, as completely in covenant with God, and as truly of his chosen people, as they whose faith was thus sealed at a riper age. They thus became his people and he their God.

If, then, we deny this principle, we are not taught of God: we contradict the economy of his grace and the declaration of his word, and make ourselves wiser than God. But if we admit, what is not to be denied, that children did covenant with God in circumcision, then most certainly they may do it also in baptism. The change of the sign, or outward ordinance, is not at all material in regard to this question. As they who were circumcised were debtors to do the whole law, or what religion then required; so they who are baptized are bound to obey the Gospel. And if we maintain that children, on account of their tender age or want of actual faith, cannot justly be laid under such obligation, we contend with God and not with men.

Some think it very unreasonable that children should be bound by what is done without their agency or consent. Is God then *unreasonable!* has not the Judge of all the earth done right! They were so bound by his express command, by what was done when they were but eight days old. The parents or other sponsors were, by God's appointment, the agents of placing the child under that most solemn obligation; after which, as his understanding opened, he enjoyed the same privileges, and was bound to the same religious duties as they who were circumcised at any other age. How could that be unjust, which was the will of a holy and righteous God? It is equally just to bring them to Christ; to baptize them into his body, the Church, by which they are obligated to repent of their sins, to believe in Christ, and keep God's commandments; duties which, when they come to age, they are bound to perform.

This point is so clearly established by divine authority, that we might here leave the discussion of it, and proceed to some improvement. But it is a question of such high concern in Christian practice, and so mistaken are the views which very many Christians have taken of the subject, that it may be useful to add some explanatory remarks on the *nature*, the *reason*, and the *justice* of the obligations, which are laid upon children, through the instrumentality of those who bring them to baptism. And I shall endeavor particularly to show that there is no just ground for the scruples and objections which many have respecting sponsors in baptism.

1. They who think it unreasonable that a child should be bound by what is done without his agency, would not think so, if they duly considered that the baptismal obligation is grounded on the will and appointment of God, and not on any act of man. If baptism were of man's appointment, it would not bind children, and no promises made in their name would lay them under moral obligation. God who makes baptism a sacrament, makes it the way of salvation, and binding upon all. And who does not know that in other instances God exercises the same sovereign authority, and who will deny his right to do it? We are his creatures, wholly dependent on his will and pleasure. We were all of us born into this world without our agency or consent; and will any infer from this that we are not bound to love and serve our Maker? Can we reasonably object to God's government over us on the ground that we never consented to be his subjects? Or when we are reproved for transgressing his laws, will it be sufficient justification to say, that we had no voice in making those laws? None would so madly presume. He is the righteous Ruler of the universe; his will is the essence of justice, his word the rule of right. And we may in truth say, that no act or promise of our own, however freely made, is or can be so justly, so lawfully binding upon our conscience as the law of God. We are born his subjects, and our utmost allegiance is his due from the moment our life commences. And if he has appointed this ordinance, has commanded his minister to baptize all nations, his authority as justly binds those who are baptized in infancy, as in riper years. If their natural birth into the world justly binds children to live honestly, their spiritual birth into his Church may as justly bind them to repent and believe. Are not God's spiritual blessings of as great obligation as the gifts of nature?

And we know, too, that the same principle is in its utmost extent adopted in human governments. A child, born in any kingdom or state, is subject to its laws, the same as if he had assisted in making them. He owes the same allegiance to those in authority; is under the same obligation to obey the laws, and to serve and defend his country, as those who voluntarily come into it. Though a man dislikes the constitution under which he was born, it does not at all release him from its authority. If this be reasonable and just in human governments, it is infinitely more so in the Divine.

So too in all the dispensations of God's providence does the like economy prevail. None of us gave our previous consent to that state of trial in which Adam was placed; but nevertheless, the death he incurred has passed upon all men; and though we cannot see the justice of this, it is enough that God sees it. The fact at least is sufficiently obvious, that pains and sorrows and death are the portion of all,—of infants no less than of those who have "sinned after the similitude of Adam's transgression." And though we deny the fall of man, the miseries of life cannot be denied. Account for them as we please, they still continue; and after all the fine things we can say about the *innocence* of children, they still will suffer, and many of them die.

So too in the work of Redemption, God acts according to the counsel of his own will. Mankind did not petition to God to send them a Saviour; so much the contrary of this is the fact, that only a part, and in some places, but a small part of them can be prevailed on to receive his only Son sent in love to save them: but few will submit to his righteousness. And are not children then redeemed? Have they no Saviour, nor any claim to the privileges of his Church? Yes, to his glory and praise be it acknowledged, "of such is the Kingdom of God." The same infinitely wise and benevolent God, without asking the advice of any one, commands children of eight days old to be placed under the obligation of his covenant. His authority *alone* made the covenant of circumcision binding on all, whether young or old who were circumcised, and still his authority *alone* makes baptism binding on all who are baptized. Of course the common objection, that children ought not to be bound in baptism without their consent, has no good foundation. It supposes that the obligation is imposed by men, which is very erroneous. It is the redemption of Christ, it is the sovereign will of a righteous and merciful God, which gives any kind of validity to what is done in baptism. It is not in the power of men to change the nature or obligation of a holy ordinance of Jesus Christ. Our part is to administer the sacraments according to his appointment, and in such manner as will best show the people their meaning and use. It is on this ground, to teach people the nature and obligations of baptism, that promises are made in the name of children, when they are baptized. And it ought to be distinctly understood and very carefully remembered, that all the duty or obligation, which is laid upon a child by baptism, arises from the nature of the sacrament and from the will of God, and not at all from the promises or any answers which are made by the parents or sponsors. If nothing is said in the child's name, which is sometimes the case, as in private baptism, the obligation upon the child is exactly the same. And when we receive to confirmation, which we often do, those that were baptized by other denominations of Christians, who require no responses, we consider them as being under precisely the same obligations of repentance and faith and obedience. And in this we are perfectly consistent, because, as I have shown, we view the sacrament as implying the obligation; and they who bring children to baptism are instrumental in laying them under the obligation the same as if they declared it in words. The promises which we require, when we baptize children, merely express or recognise that part of the Christian covenant which baptism lays upon the child, and which is inseparably connected with membership in Christ's Church. Every well informed Christian knows that baptism is the sacrament which receives us into the visible body of Christ's Church; "we are all baptized into one body:" "as many as have been baptized into Jesus Christ have put on Christ." The baptized person or child is received in Christ's name, and by his authority, into the visible household or family of God's people. Christ has commanded that *little children be brought unto him*, and it is the duty of the Church to see that his will respecting them be done. She directs that children should be brought unto him. The person who baptizes acts as the minister of Christ: the parent or sponsor acts as a member of the Church: as the one declares the benefits which God exhibits in that sacrament, so does the other acknowledge the duty which it requires. When children are thus grafted into the body of Christ's Church, it is highly fitting and it is the duty of the Church to see that they are brought up in the nurture and admonition of the Lord; and this important task is committed to the parents, or those who present a child; and it is solemnly enjoined upon them to give the child a Christian education. And to complete this most admirable system, when the child, having arrived at a suitable age, and become truly sensible of his duty as a member of Christ, comes forward to receive that apostolic benediction, called confirmation, the Church requires him, before the congregation, audibly to renew and ratify his baptismal obligation.

(*To be continued.*)

MISCELLANY.

From the Catholic Herald.

THE GRECIAN PHILOSOPHERS AND CHRISTIANITY COMPARED.

The most of my young readers are probably aware, that before the promulgation of the Christian doctrines and morality, there existed different kinds of philosophy, which were the work of certain intelligent Grecian sages. It is probable that some account of those different codes of morals, in contrast with the sublimer and purer theory and applicability of Christianity, may be perused with advantage.

The leading sects of the philosophies of the ancient were the Epicurean, the Stoic, the Peripatetic, and the Academic; the Peripatetic, however, was little more than a modification of the first two; while the characteristic of the Academic was placed principally in its doubts and difficulties, so that the two sects chiefly meriting attention are the Epicurean and the Stoic. The philosophy of Epicurus, (a Grecian who flourished about four hundred years before Christ,) had for its principal object the enjoyment of pleasure. With its followers pleasure was, therefore, held as the greatest good, and pain as the greatest evil. On the other hand, the governing aim of the Stoics was a constant virtuous propriety, which led them in principle to despise pleasure, and to hold pain in sovereign contempt. It will at once be perceived that neither of these systems possessed the property of perpetuity. Both were the invention or the freak of persons with a particular turn of mind, and were not of general application. Epicurus himself led a temperate life, and essentially taught that happiness was *not* to be found in mere sensual pleasure; but his theory often led those who adhered to it to become debased voluptuaries; while the philosophy of the Stoics fostered their pride, led them occasionally to commit suicide, produced too frequently unmercifulness and harshness toward their fellow creatures, and admitted the indulgence of revenge and other ferocious passions; but little else, indeed, could have been expected; nor were sympathy and tenderness of feelings toward others to have been looked for from men whose hearts were steeled even to their own sufferings. The philosophies of the Epicureans and Stoics, it ought also to be mentioned, by no means went the length of releasing the mind from the absurdities of superstition. Although most of the members of those sects had some general, though imperfect, knowledge of a Supreme Being, yet even *their* minds were generally clouded with the notions of the vulgar from which their superior attainments could not extricate them. The Epicureans appear to have been uncertain whether the Deity was one, or consisted of a great number; but they felt convinced that they led in heaven lives of indolence and repose, caring nothing about human affairs. Although Socrates said he believed in one great First Cause, yet he directed that at his death a cock should be sacrificed to Esculapius. His general views were good on this important matter, yet we find him gravely recommending that men should honor their country's gods, thus showing that he himself credited both their existence and power. He resembled the ignorant Hindoos, who, though they have a general belief of a great Creator, a Preserver and Destroyer, yet think there are in the universe innumerable subordinate deities.

With regard to the important question of a future state, the Epicureans totally disbelieved it; and Cæsar, a noted adherent of their sect, in his famous speech in the Roman senate, as to the mode of disposing of, or punishing Catiline, had no hesitation in announcing his opinion that death terminated the pains of mortals, and that beyond the grave there was neither sorrow nor joy.* The reasonings of Socrates on the subject have been lauded far beyond their merits, and were confused and unsatisfactory; and while Cicero laughed with not a little scorn at the "triple-headed mastiff, the howling river, the Stygean ferry, and the half-drowned Tantalus," the views which he endeavored to substitute in their place were very dark, and of but little consequence. The philosophers of the ancient world, who approached probably nearest the truth on these great subjects, were Pythagoras and Plato—the former in the sixth century, and the latter in the fourth century before Christ; and it is interesting to learn, that as both of them, in quest of knowledge, had gone to Egypt, it was understood that they had juster ideas by being made acquainted in that country with the Books of Moses and the Prophets. Pythagoras, who visited Babylon during the great captivity, is further supposed to have there met with Ezekiel and Daniel, and been instructed by them.* Plato was a follower of Pythagoras in things intellectual, but more enlightened than that philosopher in some things. He believed there was one God, the author of all things; that the soul is immortal; that men ought to restrain their passions; and that there was a recompense for the good and a punishment for the wicked, after death. He tried to inspire a love of truth and wisdom, and to promote contemplation on objects of an imperishable nature. But in the inculcation of these amiable doctrines he failed in exciting minds of a gross nature, and that he could gain adherents only among the most intelligent, or among persons of a naturally good disposition. One of the most singular features in the philosophy of Plato was his belief related to *evil*, which he attributed to the existence of *matter*; and then, to avoid the danger of appearing to attribute the origin of evil to the Supreme Being, he laid down the proposition that matter was *not* created, but eternal. After his death, his disciples divided themselves into the two sects already noticed—the Academics and the Peripatetics, the latter having Aristotle for their chief.

What chiefly engaged the attention of all those eminent ancients was their *Summum Bonum*, as it was named, or the greatest and most important object of their existence. This differed in the several sects. With regard to that of the Epicureans, under every variety of shade, and under all the refinements which a cultivated intellect could confer, it was in reality *sensual enjoyment*. And as respects that of the Stoics, it seemed to be an abstract idea of propriety, of conforming to the ill-understood will of God, and to live, as they expressed it, "according to nature." Such were their aims: but it is certain that if their Summum Bonum, whatever that might be, was meant at all to regard their lives, those lives were the present ones in this world; for their views of its utility extended but little beyond the grave, into regions of which they had but a slender and confused idea. What, then, may we ask, is the amount of all these much-vaunted heathen philosophies? It is, that the religious ideas of their members were generally fanciful and superstitious; that their notions of futurity were dark and unsatisfactory; that the conduct in life which arose from their ruling object was either the pursuit of pleasure and sensual gratification, or it was the commission of suicide, and giving way to the harsher and coarser passions of our nature. Luckily, these fantastic Grecian philosophies carried with them the seeds of their own decay. They were not calculated to endure the "tear and wear" of ordinary life, and were founded on such minute sophisms, or modes of reasoning that nobody but the studious and learned could comprehend them. And how were they taught? it was by their founders or promoters in academies and schools, in the porches of temples, and in the recesses of groves: and to whom? perhaps to a few young men belonging to the upper classes of society, who affected to follow for a season, by turns, the Epicurean or some other philosophy, which they changed with the fashion, and ultimately fell from and forgot. None of the Grecian philosophical teachers from first to last—Pythagoras, Socrates, Democritus, Plato, Aristotle, Epicurus, and so forth—ever made any impression on the public mind, apparently treating the poor and the unlearned as little better than beasts, who were not fit to understand their exalted notions, and who, they imagined, were well off as to their religion, in merely seeing the usual sacrifices performed at the altars. At a somewhat later era the very same inefficiency of these noted philosophies is seen in the conduct of the learned among the Romans; and the transcendant idea of adapting a philosophy to the capacities and the daily wants of *the whole human race* was never so much as thought of. The leaders of the Grecian schools taught their systems for money, like modern schoolmasters, and the idea of communicating a knowledge in morals, for *nothing*, to the masses of people who crowded the thoroughfares, was a stretch of philanthropy which they did not countenance. Even the Jewish code of laws or religion was but of local application, and thus the field was open for the occupation of some one of extraordinary extent of intellect and beneficent principle, who would for the first time lay down a simple, yet vigorous and permanent system of ethics, which all could comprehend, and all find it possible to act upon. Such an individual was at length raised up in the person of the Saviour Christ. On comparing his important doctrines and morals, as recorded in the history of his life and sufferings in the various Books of the New Testament, with those which I have noticed, and which were the best the ancients could show, the veriest skeptic will be compelled to allow that they were the thing which was at the time, and for all time, wanted by mankind. His religion was not promulgated in schools, academies, or secluded groves, to a few pupils gathered from the upper ranks, and with minds trained by cultivation to comprehend it. Nor was it adapted merely to the moral guidance of the rich and the powerful, or confined in its application to any particular country or any exclusive sect. The sentiments taught were of universal utility, and could be sufficiently comprehended by those who had no pretensions to human learning. In a worldly sense, the Divine Founder of this new and universal school of ethics was of mean origin, was unsupported by any kind of patronage; yet, even under these disadvantages—hated by a haughty priesthood, without school or academy, ignorant of the refined notions of Plato and the rest of the Grecian philosophers, did he *gratuitously* offer for acceptance a system of morality of unexampled excellence, and which the utmost ingenuity and contrivance of the learned for many centuries before him had entirely overlooked, or been unable to establish. The philosophic systems of the Greeks were little else than abstract theories, while *his* religion was of practical application, not only to every action, but to every thought which produced that action. Until he taught, no one from the beginning of the world ever laid down the grand principles in morals, of returning good for evil—of there being sins of the heart as well as the hand—of the necessity of feeding the poor and clothing the naked—of comforting those in affliction—of judging charitably of others—of the sinfulness of self-love, haughtiness, tyranny, and revenge,—and the virtue of humility, and doing to our neighbors what we would desire they should do unto us. In laying down rules of this nature, nothing very tempting was held out to his followers, as in the case of the Epicurean pleasures; on the contrary he told plainly that the bounty he offered could not be paid in this world's goods, and that the reward was to be sought for in another state of existence. Yet, though presented under this uninviting aspect, his lessons impressed the minds of immense multitudes of mankind, and soon put to shame the learned pride, both of the heathen philosophers, and the Pharisees of his own nation. Unto all, Jesus taught an eternal truth in the unity and omnipotence of God, which in time put an end to all the superstitions of the Pantheon. The sentiments and truths which were in this manner introduced to the notice of mankind, and which are comprehended in the phrase Christianity, form essentially *the philosophy of the poor man*, and is therefore to be hailed as by far the greatest good in morals which has ever been made known to the human race. From small and despised beginnings, in an obscure rugged country in Asia, this beneficent religion has spread abroad, and covered the whole civilized world. "*The least of all seeds grew up, and became a great tree, and spread out its branches. The stone which was cut out of the mountain* shall itself *become a great mountain, and fill the earth.*"—*Chambers.*

LETTERS OF THE REV. JOHN NEWTON OF OLNEY,—NEVER BEFORE PUBLISHED.

(*Continued from p.* 726.)

Dear Mrs. ———, I must thank you for your kind letter, good wishes and prayers. I would repay you as I am able in the same way, but I am so overdone with letter-writing, that I must be brief.

I am glad, that when many fell on your right hand and your left by sickness, you, and Mr. —— and T—— were spared. Your children that are removed, are not lost; they are gone a little before you, and have missed many a storm which they would have met if they had lived to old age; and you likewise may have escaped many a pang, that might have pinched you upon their account, as they grew up and came forward in the world. The Lord does all well. No doubt but if I were a parent I should feel the removal of my children. But really in such a state of sin and misery as we live in, and when I see how sadly many young people go on, I cannot heartily grieve when I am called to bury children. I consider them as tender greenhouse plants, that are placed safely out of the reach of winter frosts and blasts.

The 14 years since you married seem now but a short space. Nor does the term since my own marriage appear a long one, though more than 46 years. I can remember the incidents of my wedding-day almost like those of yesterday. My past life seems like the remembrance of a dream, upon awaking. But if I take the years to pieces, and try to recollect the various changes I have past through, the space seems longer; and I can recount many Ebenezers I have set up to his praise, and many monuments of my own shame and folly. What a train of mercies has followed me through life, since he brought me out of the house of bondage in Africa! He opened me a path. He gave me the desire of my heart in my dear partner. He gratified a still more important desire, which himself put into my heart, by honoring me, who was once an infidel and blasphemer, with a call and appointment to preach his Gospel. While my dearest Mary lived, I thought I was as happy as this world could make me, but her frequent illness, a succession of family trials, and especially the evils of my heart, caused many abatements, and I know not but it has been better with me since she left me than before; for I am now freed from many anxieties and heart-achs, which till then, were a heavy tax upon my mind. By Letters to a Wife, you may partly see what an idolater I was, and how little I deserved that she should be spared to me more than forty years.

My ministry has been comfortable to myself, and I hope the Lord has made it useful to many. My health and faculties are still preserved, and I go on as usual in my public work. I am surrounded with kind friends, and the attention and affection of dear Miss C——, and my old faithful friends, make me very comfortable at home. In short, I am so highly favored, that I have not a wish to form concerning temporals. I shall soon enter my 72d year, so that it is very possible the next news you hear of me will be that I am gone hence. But it may be otherwise. Through mercy I am not anxious about it, though I have nothing to support me but what I read in a book which I can carry in my pocket. I am enabled to believe the faithful saying that Jesus Christ came into the world to save the chief of sinners. Here is all my hope.

This thought leads me to what you say of yourself. You sometimes fear that your sins are too great to be forgiven. Let not a show of humility tempt you to contradict the words of our Saviour. He says, All manner of sin shall be forgiven for his name's sake. He says, Him that cometh I will in no wise cast out. Is he not worthy of credit? The brazen serpent is a type of him. The Israelites were healed by looking to it. Whether they had been bitten once or twenty times, made no difference. One bite would have been mortal if they had refused to look at the brazen serpent, and they who were bitten from head to foot were cured with equal ease by the same means. But they could find no relief by counting and poring over their wounds. Thus Jesus says to all, Look unto me and be ye saved. None will look who do not feel their need of him, but all who do so look shall be saved. One sin would suffice to ruin us, if he had not died and risen again; and though our sins were black as ink, red as scarlet, enormous as the mountains, and numerous as the sands, the Gospel says, Believe and thou shalt be saved, for he is both willing and able to save to the uttermost. Fight against unbelief as you would against a temptation to murder or adultery, and do not be so humble as to think, because you are a great sinner, you ought not to believe that he means what he says, or is not able to make his words good. Miss C—— presents her love to you and yours. May the Lord bless you all. Give my best love to Mr. ———.

I am dear madam, your affectionate friend,

John Newton.

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* De pœna, possumus equidem dicere id, quod res habet, in luctu, atque miseriis, mortem ærumnarum requiem, non crucia, tum esse: eam cuncta mortalium mala dissolvere: ultra neque curæ, neque gaudio locum esse.—*Sallustii Bellum Catilinarium*, § L.

* Rollin, in his *Histoire des Philosophes*, mentions that 'Pythagore passa ensuite dans le pays des Caldeens, pour connoitre la science des mages. On pretend qu'il a pu voir a Babylone Ezechiel et Daniel, et profiter de leurs lumieres." And in speaking of Plato, he says, "Il visita ensuite l'Egypte, et conversa long-tems avec les pretres Egyptiens, qui lui enseignerent une grande partie de leurs traditions. On croit meme qu'ils lui firent connoitre les livres de Moyse, et ceux des Prophetes." I do not lay that stress on the writings of this elegant modern writer which would be demanded by an ancient authority, but there can be little doubt that both Pythagoras and Plato were much indebted to the compilations of "Moses and the Prophets," or the Jewish Scriptures, for the tone of moral feeling and ideas of the one God which they individually professed.

INFANT BAPTISM.

We copy from an article in the Pittsburgh Christian Herald the following extract, to show that the propriety of infant baptism may become apparent, not only to those who are prepossessed in its favor, but to those whose prejudices are all in opposition to it. When in connexion with the single aspect of the subject here presented, it is remembered that infants were made members of the Church of God by divine command, from the time of Abraham, the "father of the faithful," the representative of the people of God in that covenant which was never to be abolished,* and that this command was never revoked—that the privileges granted to children by this irrevocable covenant were never taken from them,—It appears to us impossible fairly to resist the conclusion, that they ought now, as ever before, to be admitted into the "kindom of God" established on earth.

The paragraph which we copy is introductory to some "extract from the recantation of the Rev. F. Bradshaw, of South Alabama," in a recent number of the Christian Herald.

"Mr. B. had been for several years a preacher in the Baptist Church, and sustained an unblemished character; but felt himself obliged, on conscientious grounds, to leave that Church and unite with the Presbyterian. Having had the pleasure of an acquaintance with him, the writer can testify to his private worth, as well as his public usefulness in the Church. And the change in his views is an instance which displays the native power of truth, even upon a mind which has been fortified against it by long cherished prejudices. The train of reasoning which conducted him to his present views, seems to have been somewhat similar to that which influenced the late Rev. James McAboy, in the same circumstances. In a free conversation with the writer, he stated that his first serious misgivings, in relation to the Baptist system, occurred at the interment of a child. Having been requested to preach on the occasion, he chose for his text, (Mark x. 14,) "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." While preparing his discourse, as well as during the delivery of it, the question was pressed upon his mind with peculiar force: If infants belong to the kingdom of God—if they are admitted to the Church above, how can they be unfit subjects of baptism? And if they are a part of the purchase of Christ's blood, how can baptism be inapplicable to them? In vain did he seek a satisfactory answer to these questions on Anti-pedobaptist principles. Having thus been awakened to an anxious and prayerful inquiry into the Scriptures, in reference to this interesting subject, the result was a conscientious abandonment of his former views; although in doing this, he exposed himself to the tongue of reproach, beside making considerable pecuniary sacrifices. At the time of quitting the Baptist Church he was receiving a salary of $600 per annum, which he relinquished, and entered a literary institution, where he spent a considerable time in making up some deficiencies in his qualifications for the Gospel ministry."—*Episc. Rec.*

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* See Galatians iii. 14–19.

POPULAR FOUNDATION OF THE ROMAN DESPOTISM.

The above outline of the constitution of the Roman Church represents it not such, perhaps, as it is sometimes painted in the theories of its advocates; but such as it is really and long existed in its practical operation on society. Nor will it seem strange to any reflecting mind, that that government which was, in appearance and in fact, the most perfect despotism ever conceived by the mind of man, should be found at the bottom to rest on a popular basis. Even in civil governments there are instances of the same anomaly; but in an empire, essentially and peculiarly the empire of opinion, the support of the multitude was not so much the only source of strength, as the only principle of existence. If the Roman Church had been more evangelical in doctrine, more consistent in discipline, more moderate in pretension, it might have appealed with greater safety to the reason of mankind. But as it appealed to their ignorance, to their earliest and deepest prejudices, so was it that it urged the irresistible predominance of authority—the inviolable holiness of antiquity,—all those principles and all those motives which awe, when they do not irritate, the human understanding. Nevertheless, the appeal, howsoever insidiously made, was still an appeal to the mind: and thus was it seductive and universal. And so long as it found hearers and believers; so long as it retained its hold, by whatsoever means, on the devotion of the people; the dominion of Rome was not less substantial, and more secure, than if the sword had raised or upheld it. But from the moment that the spiritual bond was loosened, the mere worldly fabric, having no longer any element of coherence, subsided in progressive decay and dissolution.—*Waddington's Church History.*

SERVICEABLE ABUSES.

The very corruptions in the ecclesiastical system were for a season serviceable in rivetting its influence. Auricular confession, the various abuses of penance, the adoration of the Host and the *attributes* ascribed to it, all furnished additional instruments to the clergy; and as long as they were used with moderation, extended their dominion. But it is ever the mistake of the usurper to despise the people, whose confidence he has deceived or insulted; and the error is seldom discovered till the moment for correcting it has passed by. It was thus with the Hierarchs of Rome. They increased the measure of degradation and imposture, till they exhausted the affection, and then the patience of mankind. And it was the last excess of their wickedness and folly to make the inferior clergy their accomplices, and thus to poison the only wholesome fountain of their own authority.—*Ibid.*

COMMUNICATIONS.

For the Churchman.

A GENERAL EPISCOPAL BIBLE, PRAYER-BOOK, AND TRACT SOCIETY.—NO. V.

POPULAR ATTENTION.

The proposed work is grand in its nature, general in its operation, beneficial in its results, and, if successful, must unite in its behalf the combined energies of the people. It cannot operate with the efficiency required by the magnitude of the object, unless it engages the popular attention, and introduces a union of effort. The attention of the people must first be drawn to the subject, and a spirit of benevolence universally diffused. The truth is not to be concealed that Episcopalians are not generally engaged in the noble work of circulating the Bible, and the other proposed books. This arises not from any want of regard or interest in the Scriptures. No people have a greater respect for the oracles of God, and no Church makes a greater use of them in public services than our own. Why then do we not exert ourselves in diffusing them around? Simply from the want of information on the subject. Having the Scriptures in our hands, generally, and hearing them read weekly from the sacred desk, we do not realize the fact, that so many thousands of our countrymen are deprived of these blessings. We have many individuals alive to the subject, but what can they do single-handed? Very little more than mourn over the wants of their destitute brethren. Individuals as such can do nothing in comparison with the demand, and the reflection chills their zeal, and damps their energies. Something then is wanted to awaken a general interest for the work in the breasts of the people, and unite those already engaged. There is nothing better calculated to effect these objects than a General Society organized for the express purpose. A vigorous effort on the part of a few active friends will suffice to organize such an institution. If the machinery is properly balanced and arranged, it will proceed onward by the impulse with an accelerated motion. After once being put in motion, there will be a reciprocal action both upon the people and the Society. The grand and striking peculiarities of the plan will enlist the national feelings. Friends will be raised up from every part of the country, emulating each other in activity and zeal. It will diffuse information. The wants of the people will be made known. The labors of others will be held up as examples. Its annual and other reports will be widely circulated. Talented individuals will exert themselves in its behalf. Persons before burning with ardent zeal, but deterred from the enterprise, from a view of its vast extent and the paucity of the means, will have their dormant energies awakened, when they perceive a possibility of effecting their object. This increasing intelligence among the people will as a natural consequence further the operations of the Society. It will increase its contributions, and extend the circulation of its productions. These again will return upon the community, and propagate still further the favorable feelings in its behalf. One of the very objects of these books will be to diffuse a spirit of Christian benevolence and love. Where this exists there will be no need of argument—people will gladly contribute according to their ability—they only require the proper channels to be pointed out, and the internal principle implanted within them will prompt them to exertion, and cause them to regard it as a privilege.

The enterprise would soon become national—it will be esteemed as a public work, and regarded as a general blessing. It will soon claim the attention of the daily and other periodical presses. Even political papers will not be ashamed to advocate a work of such vast importance,—even if not interested in the subject, they dare not from a regard to their own interests, oppose the current of popular sentiment. As faithful chroniclers of the passing events, they must join in the cry as one of the ordinary topics of the day. Thus it will be brought before every one as an ordinary theme of conversation. We all know the power of sympathy. One person will act upon another and provoke him to good works—the flame will continue to spread until the whole country be engaged. Nor like other popular excitements will it be ephemeral in its character, for it will be based on the solid foundations of correct principles. The very nature of the operations of such a society will be to impress upon the minds of the people, true and Christian sentiments. It will open their eyes to the nature of the enterprise, and soon teach them to regard it as a privilege, and what is thus esteemed will become too valuable to be hastily parted with. The mutual action, and these successive impulses will soon cause it to move with an accelerated velocity, and with the powerful momentum attached to a weighty body—it is a well known principle in mechanics that such movements become every moment more forcible and more irresistible. In this respect they are like those avalanches from the lofty Alps, which at first are small in size and slow in motion, but gathering strength and impetuosity as they proceed, until finally they roll on with a fearful violence, overwhelming whole villages and districts.

Such a popular attention to the subject cannot be awakened except by the use of machinery, at once grand in appearance, and simple in movement. Individuals and local societies may exert themselves to the utmost in their respective spheres, but unless there are some connecting links binding them together, unless there is some central spring regulating and controlling the movements of the whole, all will be buried in oblivion. Their exertions will be counterbalanced by opposing difficulties; but if united, they would immediately bear down all opposition. The attention of the people is taken by imposing appearances. There is something in the breast of man prompting him to join with the multitude. It is only a few of eccentric character that take an opposite stand.

If then we wish to act with energy suitable to the greatness of the undertaking—if we wish to be successful—if we wish to employ the elements of popular strength, we must engage the popular attention;—and this can be done only by some grand and imposing institution.

Theron.

For the Churchman.

CÆSARIENSIS MISTAKEN.

Mr. Editor,—I was induced by your commendation of Cæsariensis' communication in the Churchman of the 6th instant, to examine that communication and compare it with the Charge of Bishop White. The result of this examination is, that I think Cæsariensis has misapprehended and misrepresented (not designedly) the venerable Bishop.

I have no time for preliminary remarks, but shall proceed at once to substantiate (if I can) what I say. Cæsariensis says, "It is in vain to deny that on the 14th and 15th pages of the Charge, we are taught to believe that not the American Church, but some of her private divines maintain the necessity of the Episcopal succession to constitute a valid ministry and valid sacraments."

Now let us see what is said on the 14th and 15th pages to warrant this assertion. "They found that in the origin of the ministry, it comprehended three orders, the highest of which were the apostles and others whom they associated with themselves in the same supereminent trust, to be transmitted by them in perpetual succession. Concerning ministerial acts, that of ordaining in particular, they found no instance of its having been performed by a minister of inferior grade. As to any organized body, with authority to perform this act or indeed any other, independently on that higher grade, there is not even alleged evidence of a vestige of it. The course continued without exception and without strife, for 1500 years, and until the era of the Reformation." "These facts are probably as familiar to the clerical hearers as to the reciter of them. But this exercise being prospective, it was expedient briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or succeed us in the ministry, that they consistently *sustain this point of the divine institution of Episcopacy*, not accommodating *in the least degree* to contrary opinion." Is there any thing here to sustain the assertion of Cæsariensis, that in "the Charge we are taught to believe that not the American Church but some of her private divines maintain the necessity of the Episcopal succession to constitute a valid ministry and valid sacraments?"

Bishop White, as we see, maintains, and says the Church maintains the "*divine institution of Episcopacy.*" Now such being his sentiments, is not the inference fairly deducible that he "maintains the *necessity* of the *Episcopal succession* to constitute a valid ministry and sacraments?" Cæsariensis is no stranger to inferences, and I ask him if he can draw any other inference. If he can, let us have it.

But the Bishop says, "With deep solicitude for the sustaining of the integrity of our system in this matter, there is not perceived the necessity of carrying it to the extreme of *denouncing* all communions destitute of the Episcopacy, as departing from the essentials of the Christian faith and as aliens from the covenants of promise." This we suspect is the "head and front" of the Bishop's offence. But is not the Bishop sustained here by the Church? Hear Cæsariensis himself. "Of whom, is moderation of language the ordinary characteristic? of the decided and the firm. Denunciations are but indicative of weakness and instability, and the Church has not employed them." So then by the confession of Cæsariensis himself, the Church, the Bishop and Cæsariensis all agree on this point. Wherein then do they differ? Let us hear the Bishop a little further. "Let it be borne in mind that the object is to inculcate the duty of continuing the subject in the institutions of our Church, on the ground on which it has been transmitted to us by the Church of England. While in her articles and in her ordinal, there has been regarded the precise medium here advocated." What medium? why that very medium extolled by Cæsariensis as characteristic of decision and firmness, namely, abstaining from denouncing others while maintaining our own sentiments—"contemporary with the enactments of them, there are uncontradictory facts which are their safe expositors and undeniable evidence of the sense of the Reformers. If there should be any among us who make larger conclusions from the same premises it is matter of private opinion, and not to be obtruded as the determination of the Church." Now it must be confessed, there is here some obscurity. What is meant by "larger conclusions?" Have we not a right to infer that it relates to "denouncing other communions?" That if there be any who think it right not only to defend our own Church but to denounce others, it should not "be obtruded as the determination of the Church." And will Cæsariensis after the quotation I have made above from him, deny this? He admits that the Church does not denounce others. Is then the Bishop wrong in saying that the practice of denouncing others should not be obtruded as the determination of the Church?

But whether we have misunderstood the good Bishop on *this point* or not, we think that we have proved that Cæsariensis is mistaken when he says, the Bishop's Charge maintains that "not the Church but some of her private divines maintain the necessity of the Episcopal succession to constitute a valid ministry and valid sacraments." It is to this point our attention has been chiefly directed, and we think Cæsariensis has failed to prove his position. The Bishop clearly maintains the *divine origin* of Episcopacy and the duty of sustaining it in our Church; and such, he says, is the doctrine of the Episcopal Church. If so, he *must* maintain "the necessity of the Episcopal succession to constitute a valid ministry," &c.

The amount of the Bishop's charge on this subject as it appears to us, is, 'Defend your own Church, but let your neighbors alone.' Whether this advice is good, is not the question now. Lest any one should think the writer of this a latitudinarian, he would remark that he has always been ranked among those who have been called high Churchmen. But neither high nor low church principles have had any influence upon the present remarks. All he has aimed at is to do justice to the Bishop. If he has erred, he regrets it; but at the same time cannot but console himself with the conviction that he has tried to avoid error. Still "*errare est humanum;*" and if Cæsariensis proves him to be in error, let him remember this adage, and exercise forbearance toward

Clericus Rusticus.

For the Churchman.

"Saviour! we owe this debt of love:
O shed thy Spirit from above,
To move each Christian breast;
Till heralds shall thy truth proclaim,
And temples rise to fix thy name,
Through all our desert West."

Mr. Editor,—About three years since, having passed the meridian of life in carnal stupidity and the service of the adversary, I was, by God's merciful providence, brought to see the error of my ways, to flee the wrath to come, and lay hold on eternal life.

In this situation I deemed it both a privilege and a duty to enlist under the banner of the Cross, by uniting with the Church of Christ, or rather with *a* Christian Church; for having been brought up with Dissenters, and knowing little or nothing correctly of the Episcopal Church, I supposed, of course, that there was a plurality of denominations, (some three or four in number,) all of which, however imperfect they might be in some *non-essentials*, were fundamentally correct in faith and practice.

Under these circumstances I felt myself called upon to select the denomination with which I would be most likely to worship God to his acceptance, and to grow in grace. I had, from my earliest childhood, been acquainted, and equally well acquainted, with them all; and while there was much in each of them which I most cordially approved, there was unhappily more or less objectionable, either in doctrine or usage, in them all.

Thus situated, Providence led me, for the first time in my life, to hear an Episcopal clergyman preach,—this was a privilege for which I would not have gone a rod out of my way; nay, I was even visited with some conscientious misgivings in considering of the propriety of countenancing a denomination which (as I had ever been told and verily believed) discarded the doctrines of the new birth and relied upon morality of life, superstitious rites, and cold formalities for salvation. The man of God preached from *Romans* viii. 6; and when I assure you that he did more than common justice to his subject, *even for an Episcopalian*, you will be prepared to believe that it was to me, notwithstanding my prejudices, not only orthodox, but the *best sermon I had ever heard!*

I left the house with a resolution that I would never again take the character of any denomination upon trust, especially from her opponents; and that I would carefully and prayerfully, by *every means* within my reach, seek to learn the *true* character of the Protestant Episcopal Church.

I have since, by Divine Providence, been permitted to unite in her worship and receive her sacraments; I have read many of her smaller and some of her larger works, as well as some standard controversial writings, both *pro* and *con;* I have conversed with a considerable number of her pious and intelligent members; and have heard more than twenty of her ministers preach the word.

And now, Mr. Editor, I have not troubled you with this minute detail of my own experience by way of establishing premises from which I might draw the conclusion, that our beloved Church is somewhat preferable to no church at all; no, Sir, but rather to enforce upon your consideration and to remind your readers, that in the back-woods and unoccupied grounds of our Diocese, there are, beside thousands and tens of thousands going down the broad road to death, many famishing souls, situated as I was three years ago,—suspended as between the two horns of a dilemma, in painful anxiety between the alternative of bigotry and fanaticism; anxiously and prayerfully pondering in their minds which would be the lesser evil, to publicly and solemnly profess a faith which is not only hostile to common sense, but even inconsistent with itself; or to engage in and become self-identified with usages which are at war with decency and good order, and prejudicial to the best interests of religion.

And is this the situation of our own country, and even of our own Diocese? Is our beloved Church so tardy in her zeal as to be outdone by Dissenters? Is it consistent with the Christian character, or with the doctrines of our Church, to calmly "look on the fields white already to harvest," and not use the means which God has put into our hands, and for which he will hold us accountable, "to send forth reapers to the harvest."

I am well aware that it ill becomes me, situated as I am, to assume the province of dictation, nor do I wish to find fault. I know that the wealthy and many others of our communion have done much, and have much ordinarily to do; yet I cannot but think that more,—*much more ought to be done.* As an individual, (although my pecuniary means are comparatively small,) I think I feel willing to do my share; but were I to give all I possess, that alone would add so little to the general fund as to make but a trifling difference. I doubt not that many in the Diocese feel much as I do,—that they, severally, would be willing to contribute liberally, if others would unite with them, but are discouraged from a *single-handed* extra exertion.

Entertaining as I do this view of the subject, from a desire to "provoke to good works," and (if I know my own heart) from no other motive whatever, I do hereby engage to pay to the Treasurer of "The New-York Protestant Episcopal Education and Missionary Society," on the first day of January next, the sum of one hundred dollars,—*provided and on express condition,* that on or before the said first day of January a number of individuals, residents of our Diocese, not less than one hundred, including myself, shall, each for himself, contribute for the like purpose a sum not less than one hundred dollars.

"*The silver and the gold is mine, saith the* Lord."

A Novice.

For the Churchman.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Can it be that the glory of God is at all concerned with the conduct of mere worms of the dust? Can it be that the most common acts of weak and guilty creatures have any relation to the glory of Him whom angels reverently adore? Surely it must be so, for it is the dictate of the Holy Spirit. Let us investigate the position, and endeavor under his guidance to understand its import.

The glory of God is rendered conspicuous by all his works, but its brightest exhibition that we know or can conceive of, is the astonishing work of man's redemption. That *sinners* deserving the utmost wrath of God should be raised to the highest enjoyment of his favor, is a theme for wonder, love, and praise, throughout eternity. To effect this mighty purpose not only did our gracious Redeemer forego the bliss of heaven, not only did he endure upon the cross the punishment due to our offences, but every act of his life, every word that proceeded from his lips, had a direct tendency to promote the welfare of mankind. By the holiness of his example, and the purity of his precepts, by making every occasion profitable to those around him, he manifested his ardent desire to effect their restoration to God's favor.

We are taught that unless *we* have the Spirit of Christ we are none of his. His life is given to us as a pattern, that we should tread in his steps; and we are enjoined not only to believe in him, and to love him, but to give proof of our love by obeying his precepts and copying his example. In vain shall we attempt to imitate him in his transcendent greatness. But if we are living members of his body, we shall delight to co-operate (as by his gracious condescension we have the privilege of doing,) in the great work of advancing the salvation of others, while aiming to "work out our own." And if this great object shall engross our thoughts and desires, we shall indeed do all to the glory of God. In the simple act of eating and drinking, we may testify our Christian principles, by our gratitude for the food we are supplied with, by our moderation, by a concern for the wants of others, by occasional abstinence, and by habitual self-control. In all the circumstances of life, the Christian will afford sufficient evidence that his affections and desires are set on things above. He will improve every occasion to the spiritual advantage of himself and others. He will economize his time, and devote a portion of it to some useful object. Frugality and self-denial he will habitually practise, in order to increase his means for relieving the bodily and spiritual wants of mankind. And while vigorously pressing forward in the Christian race, his animating example, and his fervent prayers, may be the humble means of glorifying God, by leading many to the knowledge and love of the truth as it is in Jesus.

A.

For the Churchman.

Mr. Editor,—I beg leave to offer a few questions on one of our articles which may elicit interesting discussion without giving room for angry controversy.

The nineteenth article of our Church is as follows:—

"The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Can the (so called) Church of Rome, in consistency with this definition be considered a part of *the visible Church of* Christ, when the pure word of God is not preached in it, nor the sacraments duly administered according to Christ's ordinance? Can any man be considered a member of Christ's visible Church who refuses to partake of either of the sacraments? Does baptism *alone* constitute a man a member of the visible Church, or of the congregation of *faithful* men?

An Inquirer.

Mr. Editor,—By inserting in your paper the following article, you may be instrumental in inciting others to follow the truly noble and Christian example here set them, and much oblige

A Friend of the Seminary.

From the Christian Journal.

Utica, Aug. 28, 1817.

The Rev. Dr. Bowen arrived in this village on Friday last, to "solicit subscriptions for the founding and endowing of the Theological Seminary of the Protestant Episcopal Church in the United States of America." Considerable solicitude was felt and expressed, to aid him in the attainment of an object of such vital and lasting importance to the well-being of the Church. Dr. B. preached on Sunday, when he brought the object of his mission before the congregation, and home to every one's bosom who has good-will to Zion.

Early on Tuesday morning there was left at the house of the Rev. Mr. Baldwin, in a place where it would be readily discovered, a paper enclosing a small sum of money, and written within as follows:—

"Dear Sir,—Please to accept this small mite, cast into the treasury, from one that was neglected to be called on yesterday. O that the young and old, rich and poor; yes, every one, were sought out in every good cause—Zion would not have to lament so much dryness."

This secret donation, and the fine sentiments accompanying it, produced in the mind of Mr. Baldwin an instant determination to give every person in his congregation an opportunity of casting their offerings into the sacred treasury; and he was happy to find that the good feelings expressed by the unknown donor, awakened very generally those kindred sensibilities, which it is equally the honor and the delight of the human mind to cherish. The person making the donation, is doubtless one whose pecuniary circumstances forbade the gentlemen soliciting donations to call on him. But this "neglect" did not hinder him from communicating what he had previously determined was proper for him to give toward promoting an object which contemplates the educating of a succession of godly young men for the sacred ministry. This act of beneficence, and the sentiments expressed by the donor, should be told whenever contributions for the above object may be solicited. And wherever Episcopalians dwell, there the principal, or secondary agents should penetrate. Every Episcopalian should be "sought out" in this "good cause," and should *come forward* and gladly contribute to the Theological School Fund according to his ability, for not one is uninterested. Every Episcopalian should be anxious to have his name enrolled among the list of subscribers; and he should feel that to *neglect* this, is to deprive himself of an *imperishable honor.*

THE CHURCHMAN.

SATURDAY, SEPTEMBER 27, 1834.

The subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

Floyd Smith,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

TO CORRESPONDENTS.

"G. W. N." and "J. S. B." are received.

The Irish Episcopal Catechist and Nova Anglicana are in type, and will appear in our next.

We are happy in the acquisition of a new correspondent, who writes from St. Augustine, East Florida. One or both of his valuable contributions shall be published next week.

We have been favored also with an unpublished letter from the present Bishop of Calcutta. The contributor has enhanced the favor by his spirited preliminary remarks.

"Orion," whom we are sorry to have neglected, shall soon receive attention.

We duly appreciate the remarks of a friend—whose signature we do not remember—on the subject of an editorial of August 23: and he, we are sure, will duly appreciate our reluctance to admit any thing further on the subject into our columns.

Ohio Convention.—Through the kindness of one of our brethren—to whom we hope to be again indebted for similar favors—we are enabled to lay before our readers an interesting account of the late meeting of the Convention in Ohio. We have regarded Ohio as one of the finest fields of Christian labor, and we rejoice to have evidence that it is occupied by those who will be, under God, the instruments of securing in the affections of the people an interest in the primitive institutions of the Church.

Cincinnati, Sept. 11, 1834.

Rev. and dear Sir,—I have just returned from the Annual Convention of our Church in this Diocese, and hasten to send you a brief account of its proceedings, which may not prove unacceptable to you and the readers of the Churchman. The Convention met on Friday the 5th instant, in St. Paul's Church, Chilicothe, and continued in session until the following Monday afternoon. It was attended by seventeen of the Clergy and twenty-eight Lay Delegates. On the morning of the first day of the session the Church in which we assembled was consecrated to the worship of Almighty God by the Bishop. It is a very neat and commodious edifice, and does credit to the taste and liberality of the Episcopalians of Chilicothe, who as yet form but a small band. But blessed as they now are with the regular ministrations of the sanctuary and the labors of a pastor, (the Rev. Edward W. Peet, an alumnus of our General Seminary,) may we not hope that their numbers will be increased, and that their love and faith and zeal will abound yet more and more. On this occasion Bishop McIlvaine delivered his first Charge to the Clergy of his Diocese, on a deeply interesting and important subject, "Preaching Christ." It was listened to with profound attention and deep emotion. I cannot speak of it as it deserves. You will, however, soon have it before you for your perusal, and I doubt not that copious extracts will find their way into the columns of your paper. Let me however observe, in reference to it, that for the soundness of its views,—evidently the result of much thought, long experience, and extended observation,—the aptness, beauty, and force of its illustrations,—its fervid eloquence,—its deep toned piety,—it is unsurpassed by any single treatise on the subject which has ever met my eye. It is a choice manual which should be on the table of every one who has been set apart to the sacred work of "preaching Christ," and which *all* may read and re-read with the greatest advantage. Well will it be for the Church in Ohio,—well will it be for the Church at large,—if the Clergy here and throughout our land become thoroughly imbued with the principles contained in this Charge, and habitually write and preach under their influence. Well will it be for the Church when the laity, one and all, shall expect their pastors *unceasingly* to teach and to preach Jesus Christ, and to this end shall be most earnest in supplication for them at the throne of grace. I say, "well will it be for the Church," for *without* Christ she can do nothing. Outwardly prosperous she may indeed be, her borders may be enlarged, her children may be multiplied,—but prosperous in the great work of breaking down the kingdom of sin, Satan, and death, she never can be, unless Christ, her great Head, is in every way magnified. As, then, we love the Church, we must love the Cross and Him who bled thereon, and at all times and in all places extol

"Him first, Him last, Him midst, and without end."

But I forget that I have something else to speak of than our Bishop's Charge. In the afternoon of the same day we had the Bishop's Annual Address, containing his statement of his Episcopal duties during the past year, and information on several matters of interest to the Diocese. It is an exceedingly interesting document, and will doubtless be read with great pleasure by our brethren. It exhibits the condition of the Diocese, in its Clergy, Churches, Theological Seminary, and College, as highly prosperous, and affording good ground for bright anticipations (soon to be realized, by the Divine blessing) of its future welfare. Sunday was a proud day for the Church in Ohio. At the holy altar *four* of her sons were solemnly set apart for the service of their Lord in the work of the ministry, being ordained Deacons. Of these, three have pursued their studies at the Theological Seminary at Gambier. One of the Deacons of the Diocese was also, at the same time, admitted to the holy order of Priests. This, it is believed, is the largest ordination ever held west of the mountains. Truly it was a heart-cheering sight to look upon these young men,—in the prime of life, well trained, as we trust they have been, and fitted by the grace of God for their work,—about to go forth and preach in our destitute places the unsearchable riches of Christ, and to extend the Church of the Redeemer in "our desert West." May the Divine blessing accompany their labors! The services on this occasion were highly interesting. Morning prayer was read by the Rev. Mr. Haight, a very able and impressive sermon was preached by the Rev. Professor Muenscher, and the holy communion was administered by the Bishop to the members of the Convention. It was a season long to be remembered.

You will not expect me to go into a detail of the proceedings of the Convention. Before long, I trust, you will receive the Journal. I will barely mention some of the most important measures which were adopted. In his address the Bishop informed the Convention of the present state and prospects of the Domestic and Foreign Missionary Society of our Church. This was responded to on the part of the Convention by a unanimous adoption of a series of resolutions, the object of which was to commend this important institution to the prayers and cordial support of our Churches. A preamble and resolution, relative to the Theological Seminary of the Diocese, were also adopted, the Bishop having in his address given a statement of its present prosperous condition. An Education and Missionary Society was organized, (on the same plan with the one in New-York,) in which the former Missionary Society was merged. The Western Episcopal Press, an institution just organized, on a similar plan with the New-York Protestant Episcopal Press, the seat of which will be at Gambier, and which is designed to operate for the benefit of the Church in this State and throughout this whole region, received the favorable notice of the Convention. As soon as a sufficient quantity of the stock is taken up the organization will be completed, and the institution will commence its operations. A committee was appointed to report to the next Convention a Constitution of a Diocesan Sunday School Society, auxiliary to our General Union. Thus you see that Church Institutions are beginning to receive more of the attention and support of the Episcopalians of Ohio. This augurs well in reference to the future welfare of the Diocese. Let the course of action thus marked out be but vigorously prosecuted, in humble dependence on the blessing of God, and the result is certain: The Church, in her integrity and purity, will be increased. A new Constitution and Canons, reported by a committee of the last Convention, will be acted upon at our next Session.

During our sittings Divine service was frequently performed and sermons preached by different members of our body. On Friday evening a sermon was preached in behalf of the Missionary Society, by the Rev. R. V. Rogers, of Circleville. The congregations were usually large, and we trust that it will be found that a blessing has attended the preaching of the word. On Monday afternoon we separated to meet again, God willing, in the city of Cincinnati, on the last Friday of June next.

The Protestant Episcopal Church.—Our long article on this subject week before last—too long we thought to be read by any but those who loved the subject—is like to bring us into difficulty with our neighbors. The Christian Intelligencer quotes a great part of it and says it applies as well to the Dutch Reformed as to the Episcopal Church. We wish he could say the same of the whole, in which case he would be perfectly welcome to it all. The Boston Recorder is rather pettish. "If Episcopalians," he says, "will let us alone, we will let them alone." This is hardly fair: We were writing for Episcopalians, not for Congregationalists. We referred to as a fact what we knew our readers admitted as a fact. To have stopped and proved it to the satisfaction of a Congregationalist and then have tempered it to the feelings of a Congregationalist would have been quite out of place.

We will quote a passage from the Recorder: it will interest especially the author of Nova Anglicana.

'We will thank the Editor of the Churchman to name the historical facts, which show that "the Congregational system runs out into heresy sooner than the Presbyterian" or Episcopalian either,—*if he can.* Did he ever hear of a certain petition to the British Parliament, by a great number of clergymen of the Church of England, entreating that the Athanasian Creed might be struck out from the formularies of the Church, as they had conscientious objections against using it? And how, when their petition was rejected, they all, save one, continued to use it as before, conscience to the contrary notwithstanding? Perhaps he can give us the particulars of the progress of Unitarianism in the Episcopal, Presbyterian and Congregational Churches in England, Scotland, Ireland, or any other country, where the three systems have been tried at the same time, and on the same ground.'

We admire the caution of the Recorder and mean to imitate it. Does he not know then that the petitioners he refers to had no objections, conscientious or otherwise, against the *doctrine* of the Athanasian Creed? Has he never heard of churches in Germany, Switzerland, Great Britain and New-England, under the Congregational or Presbyterial regimen, that have become Unitarian? Did he ever hear of such a document as the "Act and Testimony?" On this subject we will promise the Recorder to ask two questions for his one. *Et nos in Arcadia.*

New Papers.—Every day brings some new proof of the growth and expanding energies of our Church. We have before us the first number of one new paper, and the prospectus of another, and we hear that a third is in agitation. The title of the first is The Missionary, to be published at Burlington, New-Jersey, under the auspices, we presume, of Bishop Doane. It is a small folio sheet, to be issued weekly, at the rate of one dollar a year. The first number is sent out by way of experiment. "If, by the twentieth day of November next, there shall be returned to the publisher the names of such a number of subscribers as will pay the actual cost of publication, the second number will be issued on the 29th of that month." The objects of the paper are thus exhibited:

"The Missionary" is sent forth to preach the Gospel. Its continual aim will be to turn sinners to righteousness, and to "make ready a people prepared for the Lord." As the only means by which so great an end can be accomplished, it will set forth "the Cross of the Lord Jesus Christ,"—"the Lamb of God who taketh away the sins of the world," lifted up from the earth that he may draw all men unto him. Man lost,—God incarnate for his recovery,—"Christ crucified," the price of his restoration,—justification by faith,—faith working by love,—love purifying the heart,—salvation wholly by grace,—the grace which produces salvation for the sinner, preparing him by newness and holiness of life for its enjoyment,—such, in its broad outline, is that "faith of the Gospel" which "the Missionary" will go forth to preach.

Subsidiary, but not separable from the Cross, it will set up the Church, the body of the Lord Jesus, "the pillar and ground of the truth," the fold and flock of God, "which he hath purchased with his own blood." Its ministers, its sacraments, its worship,—the appointment of the Lord, the means of grace, the instruments of the Divine Spirit in the sanctification of the soul,—"the Missionary" will constantly set forth as "worthy of all men to be received." Its speech will thus be, like the apostle Paul's, "concerning Christ and the Church;" and the subject of its mission may be stated in these few familiar words, "EVANGELICAL TRUTH, APOSTOLIC ORDER."

The office of "the Missionary," though so high and holy in its aims, will be exercised in humble services, and with a humble spirit. To go before the living ministry and prepare their way, in waste and desert places, where their feet have never trod,—to follow after them, confirming their instructions, urging their exhortations, enforcing their appeals,—in minuteness of detail, in familiarity of illustration, in frequency of repetition, "line upon line, line upon line, precept upon precept, precept upon precept, here a little, and there a little," to aid in filling up the measure of their mighty undertaking in the care of souls,—such will be its object and its effort. It seeks no conquest but the souls of men. It claims no countenance, but as it shall speak "the truth as it is in Jesus." It makes no higher profession than to be a humble follower in the steps of Him "who went about doing good." Its sole concern, like him, "to seek and save that which is lost,"—its sufficient glory, like the apostle Paul, in "the cross of our Lord Jesus Christ."

The other is the Southern Churchman, at Richmond, Va., to be edited by the Rev. William F. Lee, recommended by Bishops Moore and Meade of the Diocese of Virginia. The intended character of the paper, and the reasons assigned for projecting it are concisely stated in the prospectus which we subjoin. We rejoice at these evidences of prosperity, and shall gladly welcome both these journals as fellow-laborers in the cause of Christ and the Church.

This publication will be commenced as soon as a number of subscribers sufficient to justify the step can be obtained.

Its peculiar theology will be that of the Protestant Episcopal Church.

A principal reason for the commencement of this publication is, that, with the exception of the Gospel Messenger, a monthly pamphlet, whose circulation is believed to be confined almost exclusively to the State of South-Carolina, there exists no periodical devoted to the interests of the Protestant Episcopal Church throughout all our Southern and Southwestern Country, which embraces a population of five millions of souls.

A southern paper, adapting itself to the peculiar wants, and meeting with promptitude the local circumstances of the Southern Church, it is believed, would best subserve her interests.

Second in prominence to the exhibition of man as a sinner, Christ crucified as an all-sufficient Saviour, and the Holy Spirit as an essential agent in the work of human salvation, the Southern Churchman will present the distinctive characteristics of Episcopalians. It will be the prompt and zealous advocate of institutions, properly conducted, designed to afford to members of the Church facilities for early instruction, and sound expositions of the nature and grounds of our pure faith, primitive order, and scriptural liturgy.

In benevolent enterprises of an enlarged and national character, in the prosecution of which the principles of sectarianism may be avoided, and Protestant Christians meet upon common ground, it will labor to promote union as strong as Christian charity can cement, and as comprehensive as the world.

The Southern Churchman will omit no means of procuring for its readers the earliest intelligence of interesting movements in the Christian world, and in the Church in its more domestic relations. It will not be unmindful of the literature of religion. It will strive to promote a Missionary spirit in the Churches. A cordial and zealous co-operation will be given to the Temperance cause.

Southern by birth, residence, and strong attachment, and perfectly familiar with the difficulties of a conscientious discharge of duties arising from the existence of a peculiar caste among us, the Editor hopes to render to the anxious Christian master such aids as the faithful exposition of the word of God, in connexion with the experience and lights of others, similarly situated, may afford.

The humble but most earnest efforts of this print will be used to raise, to its scriptural elevation, the standard of piety in the Church. Established, not in the spirit of opposition, nor as the organ of a party, it will labor to promote the harmony of the Church, assured that discord is the deadliest foe to godliness, and that only when united in feeling and effort throughout all her borders, can she attain to that usefulness and elevation which belong to her as an institution of God, designed to bless and renovate the world.

The Southern Churchman will be published weekly in the City of Richmond, Va., at $2 50 per annum, if paid in advance, otherwise $3 will be demanded. Its sheet will equal in size and quality that upon which the Episcopal Recorder or the Churchman is published.

"Use Hospitality."—The suggestion of our correspondent of week before last, that a register should be kept at "the Press" of the names of those of our citizens who were desirous to extend the rights of hospitality to the clergy, during the sitting of the Convention, has elicited warm approbation. Some have already left their names, and others probably, who have as yet deferred it, will do the same. Two gentlemen, whose connexion with the Press, and general acquaintance in the city render the duty easy, have volunteered their services to introduce the clergy to such of their lay brethren in the city as have expressed a willingness to make them at home during their visit. New-York has hitherto been remiss on this point. Probably there is no other place in the country where the clergy, during the sitting of the respective Conventions, are not entertained in private families. The custom is not confined to smaller towns, but prevails in Philadelphia and Baltimore: so that New-York is alone in the neglect of this act of courtesy. We do not say this from personal knowledge, but we have often heard the fact stated and never contradicted. A different state of things ought certainly to prevail. The meeting of the Convention affords an opportunity, which ought not to be lost, of forming an enlarged acquaintance and exciting a livelier interest in the general state of the Church. The intercourse between the laity of the city and the clergy from the country would, in many respects, be a source of mutual profit and pleasure. On the present occasion the laity will have the advantage in the delight attendant on the discharge of kind offices and friendly attentions. A hint, we are sure, will be sufficient: and those who do not leave their names at the Press may express their wishes through the rectors of their respective parishes. Under these circumstances we hope that no clergyman will be compelled to *unchurch* himself by withdrawing from Church society, and enduring banishment at a public house. At least let it be understood that the case is one of voluntary exile.

There will be divine service, to commence at the usual hour, and a sermon, in Trinity Church, on Thursday morning next, on occasion of the opening of the Annual Convention of this Diocese.

We learn from the Gospel Messenger that the degree of D. D. was conferred at the late Commencement of Geneva College, upon the Rev. H. J. Whitehouse, Rector of St. Luke's Church, Rochester.

Errata.—Several mistakes occurred in the printing of the article last week under the head of New-Jersey Convention Sermon. One of them was important: "could not *hear* it all" should have been "could not *bear* it all."

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Nineteenth Sunday after Trinity, October 5, St. Ann's Church, New-York.

BISHOP BROWNELL'S VISITATIONS.

October 5—Middletown, in the morning, and Chatham in the afternoon; 10, New-Haven, at 3 o'clock, P. M.; 11, Northford, at 3 o'clock, P. M.

October 12—Wallingford; 13, Stratford, at 3 o'clock, P. M.; 14, Bridgeport (convention); 16, Trumbull, at 3 o'clock, P. M.; 17, Milford, at 3 o'clock, P. M.; 18, Hampden, at 3 o'clock, P. M.

Episcopal Acts, *By the Bishop of this Diocese.*—Tuesday, September 2d, in the Court House, at Ellicottville, Cattaraugus county, for the parish of St. John's Church, confirmed 8.

Thursday, September 4th, in St. James' Church, Batavia, Genesee county, admitted to Deacons' Orders, Mr. Johnson A. Brayton, and to Priests' Orders, the Rev. James A. Bolles, Deacon, the minister of the parish. Morning prayer was read by the Rev. William Shelton, of Buffalo, assisted by the Rev. Rufus Murray, of Mayville; the sermon preached by the Bishop. Mr. Brayton was presented by the Rev. Kendrick Metcalf, of Le Roy, and Mr. Bolles by the Rev. Ravaud Kearney, of Avon. There were also present the following Deacons of this Diocese: the Rev. John F. Ernst, of Batavia; the Rev. Isaac Garvin, of Weathersfield; the Rev. Alexander Frazer, of Warsaw; the Rev. John P. Robinson, of Batavia; and the Rev. James O. Stokes, of Medina. The very gratifying and encouraging circumstance of the assembling of twelve clergymen of our Church in this far western portion of the Diocese, is, it is believed, without precedent.

In the afternoon confirmed 9 in the same church.

Friday, September 5th, in St. John's Church, Medina, Orleans county, admitted the Rev. James O. Stokes, Deacon, the Missionary at Medina, to the holy order of Priests. Morning prayer was read by the Rev. William Shelton, of Buffalo, who also presented the candidate; and the sermon preached by the Bishop. The Rev. James A. Bolles, of Batavia, was also present, and assisted in the laying on of hands.

In the afternoon confirmed 10 in the same church.

Saturday, September 6th, in St. Paul's Church, (for the parish of Grace Church,) Rochester, confirmed 21.

Fifteenth Sunday after Trinity, September 7th, in Zion Church, Palmyra, Wayne county, admitted the Rev. William Staunton, Deacon, the Missionary there, to the order of Priests. Morning prayer was read by the Rev. Richard C. Shimeal, of Canandaigua, who also presented the candidate, assisted by the Rev. John W. Woodward, of Centrefield, and the sermon preached by the Bishop.

In the afternoon confirmed 9 in the same church.

Monday, September 8th, consecrated St. John's Church, Sodus, Wayne county. Morning prayer was read by the Rev. Erastus Spalding, Deacon, the Missionary there, and the sermon preached by the Bishop. The Rev. Jesse Pound, Deacon, of Seneca Falls, was also, present.

In the afternoon confirmed 13 in the same church.

Wednesday, September 10th, consecrated Trinity Church, Seneca Falls, Seneca county. Morning prayer was read by the Rev. William Lucas, of Auburn, assisted by the Rev. Jesse Pound, Deacon, the Missionary at the Falls; and the sermon preached by the Bishop. The Rev. Richard S. Mason, D. D., of Geneva, was also present.

In the afternoon confirmed 15 in the same church.

Thursday, September 11, in Trinity Church, Seneca Falls, Seneca county, admitted the Rev. Jesse Pound, Deacon, the Missionary there, to the Order of Priests. Morning prayer was read by the Rev. Richard S. Mason, D. D., of Geneva, assisted by the Rev. Stephen McHugh, Deacon, of Waterloo; the sermon preached by the Bishop, and the candidate presented by the Rev. John C. Rudd, D. D., of Auburn.

Sixteenth Sunday after Trinity, September 14, confirmed 8 in Trinity Church, Constantia, Oswego county.

Wednesday, September 17, consecrated Christ Church, Morristown, St. Lawrence county, the first place of worship, of any denomination, ever erected in that town. The morning prayer was read by the Rev. Robert Blakey, assisted by the Rev. Beek Lindsay, both of the neighboring British Diocese of Quebec, and the sermon preached by the Bishop. There were also present the Rev. Aaron Humphrey, the Missionary there, the Rev. Edward Denrocke, of the Diocese of Quebec, and the Rev. Hewlett R. Peters, of New-Jersey.

In the afternoon of the same day, confirmed 9 in the same church.

Bishop Griswold's Visit to Maine.—We have just been blessed with a very delightful visit from our beloved Bishop. On Tuesday morning, August 26th, he preached in Portland, and admitted Mr. Appleton to the holy order of Deacons. The Convention of Maine met in the afternoon at the village of Sacarappa, in Westbrook, and in the evening we had a sermon from the Rev. Mr. Clap, of Gardiner. On Wednesday morning the Bishop preached the Convention sermon, directing our attention, in his truly scriptural and judicious manner, to "the land that yet remains to be possessed" by Christianity, and especially by our Church. He then administered confirmation and the communion, the latter to a very large number of other denominations, who seemed to rejoice in the opportuniy of receiving the consecrated elements at his hands. In the afternoon, the Rev. Mr. Millett, of Saco, preached on Sunday schools, and in the evening the Bishop delivered a discourse on "this sect which is every where spoken against." The services of the following day were conducted by the Rev. Messrs. Lewis and Richmond, and concluded by a missionary sermon. Social meetings for prayer, at 6, A. M., were held during the Convention. The zeal and hospitality of the few but true members of our Church in this little village, will not soon be forgotten. They seemed willing to make any exertions to secure the services of the clergy, who, on their part, were glad to be with them.

During the services at Westbrook, the Church was also opened in Portland, by some of the ministers before mentioned, assisted by the Rev. Messrs. McBurner and Vaughan. Here also the Bishop preached and administered confirmation.

On Friday, the 29th, he left Portland, and after riding more than fifty miles, met some of the parish in Gardiner at the Rector's house, and on Saturday evening preached in the beautiful church in that place. The same afternoon he had visited Augusta, the capital of the State, for the first time in his official character. A new church, called St. Mark's, is now forming in that place, and under interesting circumstances. Having preached twice on Sunday, the 31st, in Gardiner, he returned to Augusta with the Rev. Mr. Clap, and to a crowded house, great numbers going away for want of room, he gave "with meekness and fear" the reasons for the faith he professed; and we never remember to have heard in one discourse a more comprehensive and satisfactory summary of the doctrines and institutions of the Church. There seemed to be but one heart and one voice in the multitude, though it was composed of all denominations; the Bishop was decided and grounded immoveably in his own belief, but not *one* uncharitable expression fell from his lips. He confirmed three persons, and administered the holy communion. I trust I do not err in adding that an influence from above seemed to be resting upon the congregation. The next day he preached twice. In the evening an interesting young person was baptized and confirmed, whose attention appears to have been drawn to the subject of religion by the heavenly influences of the Gospel as set forth in the Liturgy and services of our Church. Several who had never before witnessed these services, are now satisfied that they are "the *beauty* of holiness," which they have long been seeking, and two of these have already confessed Christ before men. Perhaps no missionary has more cause for gratitude than he who has labored feebly, but with heaven's blessing, for the last few weeks in Augusta; and should the assistance of a few friends of the Church be obtained, there can be little doubt that a flourishing congregation may be gathered and many souls brought into the true fold of the great Shepherd. By an invitation from the government of Bowdoin College at Brunswick, the Bishop preached on the evening preceding the Commencement, and it would be difficult to select a discourse more appropriate to the place and time, or better adapted to the character of the audience whom he addressed. His text was from (Acts xvii. 23,) "For as I passed by and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, Him declare I unto you."

This visit of our venerable Bishop has confirmed us more and more, if possible, in our attachment and love to the beauty, and order, and solemnity of the divinely-appointed institutions of that Church into whose fold we have now been received, though it is remarkable that almost every one of us was educated under influences, if not actually unfavorable, at least foreign to the services at her altars. Some of us can now exclaim with tears of gratitude to that God who has granted us the blessed and inestimable privilege of communion and rest in the bosom of his Church—

> "Beyond our highest joy,
> We prize her heavenly ways,
> Her sweet communion, solemn vows,
> Her hymns of love and praise."

We now feel that we have found that haven where we may peacefully await the end of the storm, which is fearfully agitating the Protestant world, and on the ocean of bitter contention driving their barks more and more widely asunder. We earnestly pray that, if agreeable to the Divine will, the day may soon come, when the Head of the Church will arise as he once "rebuked the wind and the raging of the water," and say to the stormy waves of contention and division that tear asunder and distract his Church, "Peace, be still."—*Episc. Rec.*

From the Missionary Record for October.

To the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, under whose appointment we have recently visited their Missionary station at Green Bay, in the Territory of Michigan, we respectfully present the following

REPORT.

In conformity to the desire expressed by the Committee, that the duties devolved upon us should be attended to as speedily as possible, we left the city of New-York on the third day of July last, and arrived at Green Bay on the sixteenth day of the same month, with grateful hearts to a kind Providence for the very favorable circumstances under which our journey to Buffalo, and our voyage by steamboat up the Lakes, were accomplished.

It may be proper to precede our statements and suggestions in reference to the Mission, by mentioning that it was our intention to avail ourselves of the opportunity afforded by the short detention of the steamboat Michigan, (in which we made our passage from Buffalo to Green Bay,) at Detroit, to have waited upon his excellency Governor Porter, to confer with him, agreeably to the instructions of the Committee, on the subject of the appropriations made by the government of the United States for the education of Indians in the Territory of Michigan, and placed, as was understood, at his disposal. But, unhappily, a few days previous to our arrival, General Porter had departed this life. We saw and conversed with Stevens Thompson Mason, Esq., the Secretary of the Territory, on whom the duties of acting Governor had devolved; but he was not acquainted with the intentions of the late Governor as to the disposal of the appropriations, and believed that neither advices nor remittances had been received from the seat of government. We presume that, in connexion with the adjustment at Washington of the claims of the Society for arrearages due to them from the government under former arrangements, this subject may receive attention; or if the distribution of the appropriations belong to the executive of Michigan, that the Committee will make application to the new Governor as soon as he shall be appointed. If the suggestions of the Secretary at War, in reference to the establishment of schools in Indian settlements should present an obstacle to our receiving a part of the appropriations for the Mission at Green Bay, it will be for the Committee to determine how far they may avail themselves of it by a mission immediately to the Menominees, as intimated in the recommendations at the close of this report.

Our residence at the mission-house was continued from the evening of our arrival until the fourth day of August; the Rev. Mr. Cadle kindly giving us every assistance in our inquiries, and all needful facilities and attentions being afforded by the present Superintendent, and the other members of the Mission.

We have arranged the subjects of this communication under distinct heads, as more convenient for future reference, and as furnishing an intelligible and clear exhibition of all that concerns this important department of the Missionary operations of the Society. We trust the Committee will excuse the minuteness and length of its details, the labor of preparing which we would willingly have been spared, if, in justice to the commission under which we acted, and our deep sense of their importance, they could have been conveniently abridged.

Ten days of assiduous application were devoted to our inquiries and observations. Our subsequent detention, for want of any means of return, supplied us with a further opportunity of maturing our reflections, and preparing this statement for the perusal of the Committee.

Mission Buildings and Farm.

We were at once struck with the beauty and eligibleness of the site selected for the mission buildings, and of the appropriate character of the buildings themselves.

The Committee being in possession of a drawing and description of them furnished by the late Superintendent, under whose inspection they were erected, partly in 1830, and the residue in 1831–2, it is only necessary for us to say, that they have fully met our expectations; while they are sufficiently imposing in their appearance, and neat as well as convenient in their architectural construction, they are entirely destitute of any unrequired expensive decorations, and in their interior arrangements are well adapted to the designed purposes of accommodation.

They have certainly cost in their construction more than was desirable; but the information we have obtained as to the cost of building in this place, has satisfied us that the expense was unavoidable, and yet the buildings are not larger than the necessities of the mission family and the boarding pupils at the time required. It will be recollected that the main building occupies a front of ninety feet, beside a school-house on each side, one building of eighty, and another of thirty feet in the rear, the former for a dining-room and dormitory, and the latter for a kitchen, wash and bake-house, together with a barn, a workshop, and other necessary out-buildings.

The buildings are on an agreeable eminence facing Fox River. In front of them is a beautiful lawn of gradual ascent, shaded in the greater part by a natural grove of flourishing forest trees, which serves as a play-ground for the female pupils. In the rear of the mission-house, and entirely separated from the former, is a large play-ground for the boys, and a vegetable garden. Fifteen acres of land are cleared and under tillage; of which, this year, three acres are in potatoes, two and a quarter in corn, four in pease, four and a quarter in oats, one in turnips, and half an acre in buckwheat.

The shape of that part of the land which was purchased of Mr. Porlier, and on which the buildings stand, is singular, and inconvenient for farming, being only about six chains in breadth north and south, while it is three miles in depth from west to east. It is crossed at a mile from the mission-house, by a small river, beyond which there is on this, and the larger tract adjacent, (the use of which has been granted to the Mission by the government of the United States,) an abundant supply of wood for all its purposes.

The whole of the land west of the river, and lying between it and the mission-house, would make excellent arable land and pasturage, were it divested of the small growth of timber and underwood with which, with the exception of a field cleared by the present farmer, it is now covered.

Wood must be hauled in in the winter season to get it across the river on the ice; but for this purpose a strong sled should be provided, and a pair of powerful horses. The want of these, as well as of a good farm wagon, has occasioned great inconvenience. The only horse now on the place was purchased for a small sum several years ago, and has now become lame, so as to be almost useless. We have recommended that he be sold, and that another be purchased to meet the immediate necessities of the establishment. There is a small yoke of oxen on the farm, but they are complained of by the farmer as being of little service. The Committee will find among the recommendations subjoined, our views as to the propriety, and even necessity, of meeting these exigencies, as well as of providing some accommodation for the family in their intercourse with the village and neighborhood, on the necessary business and concerns of the establishment.

With respect to the present value of the mission buildings, which the Committee, in their instructions, requested us to ascertain, we have found it impossible to come to any accurate conclusion. The estimates of different persons are too various to allow us to say more than this, that were they now exposed to a forced sale, they would bring but little in comparison with their first cost. But when the government lands at Green Bay and in the neighboring counties are sold, it is believed the population will rapidly increase, and the value of property proportionately rise. When that part of the Territory of Michigan which is to be formed into a State shall be separated, this place is spoken of as the designed seat of government of the remaining Territory. If this should be the case, it will have a favorable effect on the value of property. As we trust it will be long before any necessity will be laid upon us to dispose of the mission property, the decision of the question as to the value of the buildings is not of much present importance.

It may here not be improper to suggest to the Committee, that the buildings being of wood, are much more liable to decay from the want of paint, especially on the outside. But as the remedying of this evil would require an expenditure of between three and four hundred dollars, we have not ventured to recommend its being done. It may be, however, deserving of consideration, whether, as a preservative from decay, it would not be the truest economy to make the required expenditure.

(*To be continued.*)

From the Episcopal Recorder.

Dr. John E. Cooke, of Lexington, Kentucky, is at present in this city, and desirous of presenting to Episcopalians here the claims of an infant Theological Seminary, which has recently been instituted in that place.

He first called upon the Right Rev. Bishop White, and upon the Assistant Bishop, the Right Rev. Bishop Onderdonk, and stated to them the object of his Eastern visit.

A meeting of such of the clergy as were in the city was called at Bishop White's Study on Wednesday last. Dr. Cooke made a statement of much interest on the subject of the growth of the Church in the West—the means whereby it is to be supplied with ministers—the efforts which have been made—the difficulties with which they have to contend—and the necessity to which they are subjected of making application to the Churches in the Atlantic States for aid.

The meeting of the clergy was then organized, and the Rev. John W. James was appointed Secretary; after which, the following resolutions were adopted unanimously:

Resolved, That the establishment of a Theological Seminary at Lexington, Kentucky, by the Convention of our Church in that State, as a means of training up a well-educated Ministry in the West, to labor in that region for the propagation of the Gospel according to the principles of the Protestant Episcopal Church in the United States, is an object which commends itself to our decided approbation, to our affections, and to our prayers.

Resolved, That we will use our best exertions, in our several spheres of influence and of action, to commend and promote the ends of the application now made by Dr. John E. Cooke in behalf of the infant Theological Seminary of the Protestant Episcopal Church in the Diocese of Kentucky.

Resolved, That the Rev. Messrs. Mead, James, McCoskry, and Boyd, be a committee to confer with Dr. Cooke, and to carry into effect the proposed application in this city.

After a few moments of general conversation, the meeting adjourned.

The committee above named, immediately adopted the following resolution:

Resolved, That Dr. Cooke be requested to furnish a statement in writing of the object of his visit, to be printed in a circular, for distribution among the Episcopalians of this city.

The following is the statement furnished by Dr. Cooke:—

The growth of the Church in the extensive Valley of the Mississippi, has attracted much attention in the Eastern dioceses, and the deep interest felt by the latter has been evinced on many occasions, both public and private. Some have shown their solicitude by expressions of good-will, and by their advice and aid in various ways, and many have contributed liberally toward the unavoidably great expenses of rearing the Church, in what was but the other day a wilderness, and where almost every thing is yet to be done. All, in short, seem to wish well to the cause, and to be willing to further it, as far as may be in their power. How this is best to be effected, is an important consideration. The most obvious mode is to send the heralds of the Cross to gather together into churches, those who have wandered into those distant regions. But experience has taught, that the call for ministers is so great, in those parts of the country in which the Church is already established, and where candidates for the ministry are chiefly educated, that comparatively none are to be spared to go. The trial has been made for years, and it is demonstrated that the demands of the Church in the West is ten times as great as the supply from the East. Thus it has become manifest, that its growth must be slow and inconsiderable, unless ministers can be raised up in the region itself which so greatly needs them. Fully impressed with this, the Bishop and Clergy of the Diocese of Kentucky have been making strenuous efforts for some time past, to obtain the means of educating candidates in Lexington. Their success has been encouraging, although they have encountered many difficulties and heavy trials of their faith; and they have lately made an effort which, if it can be supported, will ensure, as far as human efforts can do so, the desired success. They have obtained a charter for a Theological Seminary, and have purchased a large and commodious brick building, on a well-situated lot of above two acres of land on the edge of the city of Lexington. It contains a spacious room which is used as a library; sufficient accommodation for a Professor who resides in the seminary, and for the family of the Superintendent; a dining-room large enough for fifty persons; and room enough in it and the adjoining buildings for thirty students. It has moreover a good chapel already fitted up and used daily. For this property they have agreed to pay $9000, one-third in each of the years 1834, 1835, and 1836. The full amount of the first payment was subscribed in Lexington and Louisville, beside some aid from Danville; and a deed has been obtained and entered for record. The second payment will be due about one-half in January and the other in April; and those who have made the effort above mentioned to pay the first $3000, have indulged the hope of obtaining assistance from their friends in the East in making the second. They are fully aware of the many calls made upon the latter, for aid in carrying into effect the various purposes of those who are active in the spread of the Gospel, but they are persuaded that they are many who desire to give to any plan which bids fair to accomplish that great object of the desire and prayers of Christians. They appeal to such in the East, with the more confidence, because it is not for themselves and their immediate vicinity that the effort is making, but for the benefit of those who are in the regions beyond them. It is the more important that they should be enabled to make these payments, because they will thereby be left in a condition to act vigorously in the prosecution of other measures tending to the same result, *without loss of time*—a consideration of the utmost importance, seeing that that country is in a great measure unoccupied by a settled ministry of any description—and that one year's effort at the present time will produce a greater amount of good than ten years' strife will by and by. Under a deep sense of the importance of this subject *to the Church at large*, the Bishop of the Diocese and the Trustees of the Seminary urged the subscriber to visit the East for the purpose of presenting it to such of the clergy and laity as feel interested in it—and being himself no less deeply impressed with it, he consented to leave home and professional business, in the most important season of the year, for the purpose—in the belief that it was his duty, and in the hope of succeeding in the object in view.

John E. Cooke.

September 3, 1834.

The Committee appointed to confer with Dr. Cooke and to carry into effect his application in this city have conferred with him, and are deeply impressed by the conviction, that much time has already been lost by the Church, in extending her invaluable privileges to the vast and rapidly increasing population of the West. That every year's delay is allowing difficulties to accumulate which will greatly retard the growth of the Church in that country in future. That the extent of the Western field, and the great amount of labor to be bestowed in order to its successful cultivation, render it impossible for the few churches which are already planted there, many of them unable to support the institutions of the Gospel among themselves, without assistance to furnish the labor, or defray the expense which must needs be incurred. And that an application like the present, will commend itself to the understandings and to the hearts of the Episcopalians of Philadelphia.

Brethren, the present appeal is one which we hope will not pass unheeded, in whatever form it may come to you for aid. *Five* or *ten* or *twenty* dollars bestowed now, will, under God's blessing, accomplish more than ten times the amount a few years' hence. The Lord invites you to his help—"Ye are the salt of the earth." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

William C. Mead,
J. W. James,
Samuel A. McCoskry,
George Boyd,
} *Committee.*

EDUCATION AND MISSIONARY SOCIETY.

Stated Meetings of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will be held at the Protestant Episcopal Press, at seven o'clock, on Tuesday evening next, and on the evening of the day next after the adjournment of the Convention of the Diocese, unless such adjournment happen on Saturday, in which case the Meeting will be held on Monday evening.

The Annual Meeting of the Society will be held at the same hour and place, on Wednesday evening next.

The Anniversary will be celebrated at St. John's Chapel, at the same hour on Thursday evening next.

G. G. Van Wagenen,
Recording Secretary.

New-York, Sept. 26, 1834.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

The stated Quarterly Sermon in behalf of this Society, for the Mission Church of the Holy Evangelists, will be preached next Sunday evening, Sept. 28th, at the Mission Church, Vandewater-street. Services to commence at half past 7 o'clock. The Quarterly Report of the Executive Committee will be read at the close of the sermon.

The friends of the Society, and Episcopalians generally, are respectfully invited to attend.

A collection will be made in aid of the funds of the Society.

New-York, Sept. 24, 1834.

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

The Annual Meeting of this Society will be held on Thursday evening, 1st October, at 7 o'clock, at St. John's Chapel.

Pierre E. F. McDonald, *Secretary.*

Sept. 26, 1834.

NOTICE.

The Anniversary Celebration of the "New-York Protestant Episcopal Tract Society," "Auxiliary New-York Bible and Common Prayer Book Society," and "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," will be held on Thursday evening next, the 2d of October, at 7 o'clock, in St. John's Chapel.

The attendance of all the friends of these societies is respectfully invited, and their interest most earnestly solicited to foster and promote the usefulness of these institutions of our religion, in sending forth with a liberal hand the doctrines of the Church, its standard of faith and herald of glad tidings.

Thomas C. Butler,
Chairman Joint Committee of Arrangement.

September 27, 1834.

NOTICE.

The Annual Meeting of the Stockholders of "The Protestant Episcopal Press," will be held at the Press Buildings, 46 Lumber-street, on Thursday, the 2d October, at 5 o'clock, P. M.

An election for the *third* class of Trustees whose term of service expires at the Annual Meeting of the Stockholders in 1834, will then take place.

By order,
Floyd Smith, *Secretary.*

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums, since his report of the 10th September instant.

From Mrs. Pignolet, *one dollar*, for the Missionary Record for 1833.

From the Sunday School children of St. Thomas' Church, New-York, per the Treasurer, Mr. Earl, *thirty dollars*, being their second payment for the purpose of educating an Indian boy named Cornelius Francis, at the Green Bay Mission.

From the Rev. William D. Cairns, Rector of Christ Church, Hudson, N. Y., *nineteen dollars and ninety-four cents*, being a proportion of the monthly collections in that church, appropriated as follows, viz. for Foreign Missions, $11,90; for Domestic do. $8,04.

From the Association for the Promotion of Christianity of Trinity Church, Utica, N. Y., by their Rector, the Rev. Benjamin Dorr, *ten dollars and fifty cents*, appropriated as follows, viz. for Green Bay, $4,50; U. S. Domestic, $4,00; Foreign, $2,00.

From Amos Johnson, of Redfield, N. Y., by the Rev. Benjamin Dorr, *ten dollars* for Greek Mission.

James Swords, *Agent, &c.*

September 24, 1834.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

The subscriber acknowledges the receipt of $248 71, being the amount of collections made in Trinity Church, and in St. Paul's and St. John's Chapels, after sermons delivered in behalf of the Society, by the Rev. J. F. Schroeder.

Viz. by the hands of the Rev. J. F. Schroeder—		
From Trinity Church, . .		$98 84
" St. Paul's Chapel, . .		81 24
" B. M. Brown, Esq., St. John's Chapel,		68 61
		$248 71
Also—		
From the Female Bible and Common Prayer Book Society of St. John's Church, Canandaigua, by the Rev. R. C. Shimeall, ...	$4 25	
From St. John's Church, Catharine, Tioga Co., by Rev. R. Campbell, . .	2 00	
		6 25
		$254 96

Charles H. Roach, *Treasurer*,
4 Cedar street.

Sept 24, 1834.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums:

1834.		
Sept. 18.	A proportion of the monthly collections made in Christ Church, Hudson, for missionary purposes, by the Rev. W. D. Cairns, .	$3 00
	From the Female Bible, Prayer-book and Tract Society of St. John's Church, Canandaigua, by the Rev. R. C. Shimeall, .	3 00
24.	From the Protestant Episcopal Association of Trinity Church, Utica, for the Promotion of Christianity, through Messrs. Swords, Stanford & Co., ...	3 30
		$9 30

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

Sept. 24, 1834.

The Members of the Tract Society are respectfully informed that two new Tracts, viz. No. 74, *A Manual for Christians*, and 75, *The Poor Weaver*, are just published, and ready for delivery at the Depository, Press Buildings, 46 Lumber-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as *Special Agent* to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges, in behalf of the Society, the receipt—

From St. James' Parish, New-London, Conn.,	$35 00

F. H. Cuming.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 25th, from the following persons, viz.:—

Rev. B. I. Haight—Crawford Livingston—Postmaster, Charlotte C. H.—Morse & Harvey—John Gibson—John C. Pechin—Rev. P. Van Pelt, *with remit.*—L. A. Barrow—Right Rev. G. W. Doane—R. C. Grundy—Rt. Rev. L. S. Ives, *with remit.*—Rev. S. S. Lewis—Rev. C. S. Ives—William M. Morrison—Post-Office, Cazenovia—J. Harding.

Received by the General Protestant Episcopal Sunday School Union.

Rev. G. H. Norton, *with remit.*—Rev. W. M. Jackson—Oliver Steele—E. H. Pease—John C. Pechin—Rev. C. S. Ives, *with remit.*—Lucius N. Gridly—Charles Stimpson, jun.

From the Christian Year.

St. Simon and St. Jude.*

That ye should earnestly contend fort the faith which was once delivered unto the saints. *St. Jude* 3. [*Epistle for the day.*]

[O ALMIGHTY GOD, who hast built thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto thee, through JESUS CHRIST our Lord. *Amen.*]

SEEST thou, how, tearful and alone,
And drooping like a wounded dove,
The Cross in sight, but JESUS gone,
The widow'd Church is fain to rove?

Who is at hand that loves the LORD?†‡
Make haste, and take her home, and bring
Thine household choir, in true accord
Their soothing hymns for her to sing.

Soft on her fluttering heart shall breathe
The fragrance of that genial isle;
There she may weave her funeral wreath,
And to her own sad music smile.

The Spirit of the dying Son
Is there, and fills the holy place
With records sweet of duties done,
Of pardon'd foes, and cherish'd grace.

And as of old by two and two §
His herald saints the Saviour sent
To soften hearts like morning dew,
Where he to shine in mercy meant;

So evermore he deems his name
Best honor'd and his way prepared,
When watching by his altar-flame
He sees his servants duly pair'd.

He loves when age and youth are met,
Fervent old age and youth serene,
There high and low in concord set
For sacred song, joy's golden mean.

He loves when some clear soaring mind
Is drawn by mutual piety
To simple souls and unrefined,
Who in life's shadiest covert lie.

Or if perchance a sadden'd heart
That once was gay and felt the spring,
Cons slowly o'er its alter'd part,
In sorrow and remorse to sing.

Thy gracious care will send that way
Some spirit full of glee, yet taught
To bear the sight of dull decay,
And nurse it with all-pitying thought;

Cheerful as soaring lark, and mild ‖
As evening blackbird's full-toned lay,
When the relenting sun has smiled
Bright through a whole December day.

These are the tones to brace and cheer
The lonely watcher of the fold,
When nights are dark, and foemen near,
When visions fade and hearts grow cold.

How timely then a comrade's song
Comes floating on the mountain air,
And bids thee yet be bold and strong—
Fancy may die, but Faith is there.

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* [These were both Apostles. Simon is also called *Zelotes*, and the *Canaanite*, to distinguish him from *Simon* Peter. Jude, called also *Lebbeus* and *Thaddeus*, was the brother of James the Less, and author of the epistle which bears his name. There is a tradition that they labored and suffered martyrdom together.]

† ἐπαγωνίζεσθαι:—"Be very anxious for it:" "Feel for it as for a friend in jeopardy."

‡ St. John xix. 27. Then saith He to the disciple, Behold thy mother: and from that hour that disciple took her to his own home.

§ St. Mark vi. 7. St. Luke x. 1.

‖ ["Upon such a field one has the best chance of hearing the matin song of the year. While the morning is yet cold there are but a few complaining chirps, and the birds chiefly appear in short flights, which have much the appearance of leaps under the hedges. As the morning gets warm, however, a few are found running along the furrows, and one brown fellow, perched on a clod, partially erecting a crest of feathers, and looking around him with a mingled air of complacency and confidence, utters a "chur-ree" in an under tone, as if he were trying the lowest and the highest notes of an instrument. The notes are restrained, but they have enough of music in them to cause you to wish for a repetition. That, however, does not in general come; but instead of it there is a single "chur" murmured from a distance, and so soft as hardly to be audible; and the bird that was stationed upon the clod has vanished, nor can you for some time find out what has become of him. His flight is at first upward, and bears some resemblance to the smoke of a fire on a calm day, gradually expanding into a spiral as it rises above the surface. But no sooner has he gained the proper elevation, than down showers his song, filling the whole air with the most cheerful melody; and you feel more gay, more glee and lifting up of the heart, than when any other music meets your ear. The opening of the day and of the year come fresh to your fancy, as you instinctively repeat—

'Hark, the lark at heaven's gate sings.'

The lark indeed is the signal both for the season and the day. The very first sun of the young year calls up the lark to pour his song from the sky. Nor can any thing be more in harmony with the situation in which we find it, than the song of the lark. The bird is the very emblem of freedom; floating in the thin air, with spreading tail, and outstretched wings, and moving its little head delightedly, first to the one side, and then to the other, as if it would communicate its joy around, it at last soars to such an elevation, that if visible at all, it is a mere dark speck in the blue vault of heaven, and carolling over the young year of the young day, while all is bustle and activity, the airy wildness of the song makes its whole character more peculiar and striking." *Mudie's British Naturalist,* ii pp. 110-114.]

CHURCH DOCUMENTS.

BISHOP DOANE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-JERSEY.

(*Continued from page 732.*)

I NOW, for the first time, feel that I am prepared to adopt, and if GOD strengthen me, to execute a thorough *plan of Episcopal visitations.* My acquaintance with the several portions of the Diocese, and with the interests, wants and capabilities of each, is now such as to give confidence to my purposes and system to my arrangements. There are several objects to be secured by such a plan as I propose:—The more intimate acquaintance on my part with the parishes not only, but with the people of my charge: More frequent intercourse among the clergy, with opportunities of mutual instruction and encouragement: The advantage to myself of consultation with them: The benefit to the people, of more frequent religious services, at proper periods, and under suitable regulation: For these and other reasons, I propose to unite *periodical convocations* of the clergy with my *stated Episcopal visitations.* And I request the attention of my reverend brethren to the statement of my plan, and their aid in its execution. It is designed for their profit, and for the profit of their people, as well as for my own greater convenience and usefulness; no part of which, without their cordial co-operation, can be secured.

I propose to divide the diocese into three geographical districts, to be called respectively, the Northern, Middle, and Southern visitations. The *Northern* to include the churches in the counties of Warren, Sussex, Morris, Bergen, and Essex; the *Middle,* to include the churches in the counties of Hunterdon, Somerset, Middlesex, and Monmouth; the *Southern,* to include the churches in the counties of Burlington, Gloucester, Salem, Cumberland, and Cape May. The visitation of the Northern churches to be in the summer, in the month of July; of the Middle, in the autumn, in the month of October; of the Southern, in the spring, in the month of April. A convocation will be held in the course of each visitation; at which, it shall be the duty of all the clergy of the churches visited, and the privilege of all the clergy of the diocese, to attend,—that for the Northern visitation, to be on the festival of St. James; that for the Middle, on the festival of St. Simon and St. Jude; and that for the Southern, on the festival of St. Mark. To exemplify my meaning;—the visitation which I propose first to undertake, that of the Northern churches, will commence on Tuesday, July 8, at Orange, and will comprise the remainder of the month; the convocation to be held in St. Peter's Church, Morristown, on the festival of St. James, Friday, July 25, at eleven o'clock, A. M., and will proceed in the following order:—

July 8th, 9th, and 10th, at St. Mark's, Orange, and Camptown;—11th, Christ Chapel, Belville;—12th and 13th, (Sunday,) St. Matthew's, Jersey-City;—14th and 15th, St. Paul's, Paterson;—16th, 17th, and 18th, Christ Church, Newton, and Christ Church, Johnsonsburgh;—19th, St. Luke's, Hope;—20th, (Sunday,) and 21st, St. James', Knowlton;—22d, 23d, and 24th, Zion Church, Belvidere, Harmony, and Hacketstown;—25th, (convocation,) 26th, and 27th, (Sunday,) St. Peters, Morristown, and Dover;—28th and 29th, Trinity, Newark;—30th and 31st, St. John's, Elizabethtown, and Rahway. The clergy of the churches visited, are earnestly requested to accompany me through as much of the visitation as may be practicable, and to take part in the several services. They will *all* be expected to meet me at the convocation, with as many of the other clergy of the diocese as may find it convenient. It is my desire to administer the Lord's Supper at every visitation; and the rite of confirmation, in all the parishes, once in every year. The time for these services, in every case, will be the morning of the first day of the visitation. A special appointment for the afternoon will be made in another part of the address.

In this way, devoting from four to five weeks to each district, and from three to four months to the stated visitation of the whole diocese, independently of those occasional visits which will often occur, sufficient time will be afforded, in its present extent, to accomplish, in a good degree, toward every part of it, the purposes contemplated in "the office of a bishop." The clergy will, indeed, be taken for a few days in each year from their parishes: but it cannot be doubted that they will return to them invigorated both in body and mind, with improved experience and renewed devotion; while the parishes will enjoy, in the special services of the bishop and clergy a valuable equivalent. The means of more intimate intercourse among the clergy themselves, and between them and myself, will thus be statedly enjoyed; there will be a free and familiar interchange of thought and feeling; and from their preaching in presence of each other, and in my presence,—a thing which is now of the rarest occurrence,—mutual improvement cannot but be derived. It may reasonably be believed that the presence of several of the clergy, for two or three days, in a parish, with services reasonably multiplied,—and our Church provides for two in each day,—might be so ordered, as to promote its spiritual interests, strengthening the hands of the minister, while it encouraged the hearts of the people. It is but too certain, that whether by the injudicious repetition of services, or by irregularity in their performance, or by the admission of improper feelings and motives, much evil may be, and has been done. Unmixed good cannot, of course, be expected on earth. In this respect, however, as in most others, the provisions of the Church will be found safe and salutary. Faithful adherence to the order of her services, in the due subordination of her ministry, will leave room for sufficient variety, while it restrains irregularity and excess. I have long thought that the arrangement now proposed, would secure a just medium, and be productive of excellent results. It is but frank to say, that arrangements of a similar character, *not* in connection with the ecclesiastical head of the diocese, are, to say the least, of questionable advantage. Where, as on the part of him who addresses you, there is an entire readiness, in addition to the provision now proposed, to meet, to the utmost extent of ability, the parochial emergencies which may, from time to time, occur, there cannot surely be pleaded for them the least necessity.

A subject which has occupied much of my thoughts since our last meeting, my brethren of the clergy and laity, is *the religious instruction of children.* I need go into no detail of argument or of illustration, to impress you with its importance, or with the sense of our duty in the premises. I do not hesitate to say, that, as the training up of his children "in the nurture and admonition of the LORD," is the parent's first and highest duty, so the Christian pastor can in no other way so effectually subserve the objects of his calling, in the edification of the Church for the salvation of souls, as in the strict, constant, *personal* supervision of the religious education of the children of his charge. It is a duty which cannot be neglected without the most awful responsibility, and which cannot be delegated by him to any other. Of the great benefits which have been derived, and which may be expected from the excellent institution of Sunday Schools, I do not entertain, and would not intimate, a doubt. As auxiliaries to the pastoral care of the young, or as substitutes where it cannot be had, they are of unquestionable value, and their extension an undoubted blessing. But there is too great reason to believe that their proper use has, in many instances, been departed from; that they have become substitutes for, instead of auxiliaries to, the pastoral care; that the clergy have gradually withdrawn, or been by imperceptible degrees removed, from their direction, until their influence over them has almost ceased; if, in some cases, their *right* to control and regulate them be not seriously questioned. Nor is this all. The ancient and wise provisions of the Church for the instruction of all her children in the Catechism, have, it is to be feared, been in a great degree superseded, and gone into disuse; so that the pastoral intercourse with the young, and, of course, the pastoral influence with them, is scarcely, if at all, greater than with the adult parishioners. Now this cannot be right. It is not safe for the country, nor for the Church. It is not consistent, my brethren of the clergy, with the solemn responsibility of our office. We cannot so give account with joy for the lambs of our Saviour's flock. The subject is too large for full discussion now. At a time not distant, I hope to return to it. It shall be my effort and prayer, meanwhile, that a plan may be devised suitable to our great responsibilities and great advantages, by which, from the first dawn of intelligence until the full maturity of manhood, our children, so far as on us depends, may be taught, trained, and, through grace, divinely influenced, in regard to all those things "which a Christian ought to know and believe to his soul's health." A series of books, suited to this end, drawn from scriptural sources, and in agreement with ecclesiastical provisions, would be the most valuable offering that human talents, learning and piety, could lay on the altars of the Church. What I propose now to do, is, to urge on my brethren of the clergy, the importance of their giving their best attention generally to the whole subject, to recommend to every clergyman the constant exercise of his personal superintendence over his Sunday School, and more especially to recal to mind the rubrical and canonical provision on the subject:—the rubric first following the Catechism, directing, that "the minister of every parish shall diligently, upon Sundays and holy days, or on some other convenient occasions, openly, in the church, instruct or examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism;" and the 28th canon of the General Convention, ordering that the "ministers of this Church, who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution and liturgy of the Church." As evidence of my great interest in the subject, and with the view to aiding the clergy in drawing to it the attention of parents, it is my request that, at all future visitations, the children may be catechized in my presence, before the congregation; and I appoint the time to be immediately after the second lesson in the afternoon service of the first day of the visitation.

I have great satisfaction in stating that the plan of the "*offerings of the Church,*" recommended at the last Convention, has been the subject of favorable notice in many quarters, and has been partially adopted in other dioceses. Its results in this, cannot, of course, be known until the parochial reports shall have been read. In my own parish its fruits have been most rich and encouraging, as the report of the parish will show; and calculated to give the fullest confirmation, if any could be needed, of the practicability and profitableness of the plan. A pastoral letter, setting forth in detail the mode of introduction and prosecution which I had adopted, was issued last winter, at the instance of some of the clergy, and will be printed with the journal. On these points I have nothing more to suggest. As to the appropriation to be made of the "offerings of the Church," I would, on further consideration, recommend to the trustees the following:—the deduction, first, of *ten per centum* of the whole annual receipts, to be paid to the treasurer of the "Domestic and Foreign Missionary Society," as the "offering of the Church" in the diocese of New-Jersey, *for the general purposes* of the Society. The remainder I would appropriate entirely to missionary purposes within the diocese. The Society "for the Promotion of Christian Knowledge and Piety," with which I have become better acquainted since the Convention, has a small annual income, which well deserves increase; and to it may properly be intrusted the assisting of candidates for orders in obtaining their preliminary, collegiate, or theological education, and the distribution, within the diocese, of Bibles, Prayer Books and tracts. The "offerings of the Church" will then be understood to be *the missionary* fund of the diocese, available to *nine tenths* of its amount, for our own diocesan purposes; while the remaining *tenth* is but a proper acknowledgment that we are debtors, not to the inhabitants of the remoter regions of our own country alone, but to the Greek also, and the barbarian. I must again urge, even to importunity, upon every clergyman and layman in the diocese, the importance of prompt and constant attention to the subject; in the full assurance that, if generally adopted and pursued, it will afford, without perceptible inconvenience, a perennial and increasing supply, adequate to all our necessities.

(*To be continued.*)

MISSIONS.

THIRD ANNUAL REPORT

Of the Society of the Church in Upper Canada for Propagating the Gospel among the Indians and destitute Settlers.

(*Continued from p.* 732.)

To the Rev. Charles Matthews, Secretary to the Society, &c.

York, 1*st July,* 1833.

REVEREND SIR,—Permit me to acquaint you with my proceedings, since I last had the honor of addressing you.

My health being much improved, I read prayers and preached on the 22d March, to a very attentive congregation in the township of West Gwillimburg. The people there assured me, that they were determined, if possible, to have a church erected.

On the following Sunday, I performed the morning service in the western part of Tecumseth, and baptized five children. The congregation consisted chiefly of church people. In the evening, I read prayers and preached at the Methodist meeting-house in another part of the same township. The congregation was large, and the people were principally English. I was happy to find, that the inhabitants of Tecumseth had been employing considerable energy in collecting subscriptions for the erection of the proposed church.

Having arrived in the township of Mono, I performed Divine service on Friday, 29th March, at the house of Mr. Cobean, who resides on the 7th concession. The hearers were very numerous and attentive. Many persons attended from the township of Adjala, which is situated immediately on the east side of Mono. I baptized 18 children on that occasion. In Mono, the people are chiefly Protestants. One half of the inhabitants of Adjala are Roman Catholics. The members of the Church in these townships are exceedingly zealous, and are very solicitous for a resident clergyman. The frame of a church was raised last summer in a central situation; but without aid from some source, it will be long, I fear, before they can accomplish their undertaking. I was informed by the inhabitants, that the Archdeacon of York first performed the service of our Church in Mono, and that they yet entertain feelings of gratitude for his kindness in visiting their remote township at so early a period.

From Mono I proceeded to Mulmur, and performed Divine service there on Saturday, 30th March. I had no intention of visiting Mulmur on that occasion, as I supposed the settlers to be very few; but a member of the Church, who resides there, came and requested me to preach in that township and baptize the children. About fifty persons assembled, and twelve children were baptized.

Having returned to Albion, I read prayers and preached on the 2d concession. Though the weather was exceedingly fine, the congregation was not large, as general information had not been circulated among the inhabitants. On that occasion three children were baptized.

Having arrived at Newmarket, I performed divine service there on Good-Friday. The congregation was respectable and attentive. On Easter-day, I preached at the same place to a large assemblage of people. On the following Tuesday, as I was returning to the township of Albion, I read prayers and preached to a small, but attentive congregation, and baptized a child in the township of King. I performed divine service and preached at the different places on the south side of Albion, and baptized several children. On the Sunday, the congregation was very numerous, consisting chiefly of emigrants, who have lately settled in that neighborhood. I am informed, that there are above *ninety families* professing to be Episcopalians, within a circle of about five miles round the residence of Mr. Terry, on the south-west corner of Albion. But it is to be apprehended, that they will not long retain their attachment to our Church, if they remain destitute of her ministrations.

As I continued my journey to Caledon, I read prayers and preached at Mr. Woods', on the 4th concession of Chinguacousy, east of Hurontario-street. Above twenty persons were present, and one child was baptized.

Having arrived in Caledon, I read prayers and lectured there, at the house of Mr. Dodds, who resides near the centre of the township. The congregation was large and attentive.

On Sunday, 21st April, as a house could not be obtained sufficiently large for the congregation, I performed divine service in the open air, and had a pulpit made of the branches of evergreens. Ten children were baptized. It has been ascertained that about forty families of Church people live near together, in the centre of Caledon. After divine service, I visited a Sunday school and examined the children. A number of young men also attended, whom I heard read in the New Testament. On the following day, I read prayers and lecured in the township of Erin, which is in the Gore District. The hearers were numerous and attentive, and chiefly English.

Having returned to the township of Chinguacousy, I performed divine service at three different places, and baptized a considerable number of children. On Sunday, 28th April, I read prayers and preached in Mr. Nixon's barn, on the 4th concession of that township, to a large assemblage of people, who are said to be principally Episcopalians. They are very anxious to have a church erected. I am informed that above *eighty families* belonging to the Church reside in that neighborhood, not more than three and a half miles from the site of the proposed church.

A resident clergyman is, perhaps, not more wanted in any part of the Home District, than in Chinguacousy.

On the following Sunday, I read prayers and lectured near the line between Chinguacousy and the Gore of Toronto, to a numerous congregation. In that neighborhood the people were not permitted to assemble in the school for the performance of divine service! This exasperated not only the Episcopalians, but also many persons belonging to other denominations. In the evening, I again read prayers, and lectured in another part of the Gore of Toronto to a very attentive congregation. The members of our Church are said to be very numerous in this neighborhood.

On Sunday, 19th May, I performed divine service twice in Christ Church, Mimico, and baptized two children.

Having proceeded to the township of Whitby, I preached there on Whit-Sunday, at the meeting-house. The congregation, though considerable, was not so large as I expected.—General notice had not been given to the people. I was informed that the friends of the Church in that township had held meetings respecting the erection of a church; but that nothing more had been done to promote that object on account of some disagreement, which had arisen among the inhabitants respecting the site of the building.

On Sunday, the 2d June, I read prayers and preached twice at Bowmanville, in the township of Darlington. Though the weather was extremely unfavorable, both services were well attended. A considerable number of English people reside at this village, and some of them expressed to me their solicitude for a resident clergyman. On the Monday evening following, I read prayers and lectured at the same place. About forty people were present, and one child was baptized. I was requested, the next day, to officiate at the funeral of one of the inhabitants of the village. The people seemed affected, and I trust they were edified by a lecture, which I delivered on that occasion. This was the first interment in the burial ground at the site of the proposed church.

Having returned to the township of Pickering, I performed the morning service, in Mr. Leys' barn, near the Kingston road. The congregation was numerous and attentive. It was supposed that about two hundred people were present. I baptized six children on that occasion. Afterward I rode seven or eight miles in a northern direction, and performed the evening service in a school. The congregation consisted of about a hundred persons. As many of my hearers seemed unaccustomed to our form of worship, I explained to them some parts of the Liturgy. Here I was treated with much civility and kindness by Mr. Vincent, and others of the inhabitants. From Pickering I proceeded to the township of Markham, and read prayers and preached in the school at the village, on the 8th concession. The weather being unfavorable, the congregation was small.

On Sunday, 16th June, I performed the Morning service at the same place, preached to about a hundred people, and baptized two children. In the afternoon, I preached in the Rev. Mr. Mayerhoffer's church to a numerous and attentive congregation. As many of the inhabitants of Markham understood the German better than the English tongue, Mr. Mayerhoffer reads prayers and preaches to them alternately in both languages.

Having returned to York, I officiated on the two following Sundays at the churches in the township of Etobicoke.

I remain with much respect,
Reverend Sir,
Your most obedient Servant.
A ELLIOT.

PRACTICAL.

THE TRUE SOURCE OF UNBELIEF.

THE distinction to which allusion has just been made between *intellectual skepticism* and the *unbelief of the heart,* is exceedingly important, although too generally forgotten or unknown. Popularly, it is in *every case* traced to *the head.* It is imagined that there is some natural obtuseness of mind, some strange obliquity in its views, resulting from its original conformation, or the warping influence to which it has been subjected in the progress of training; and the whole of the difficulty and sin is, therefore, resolved into *an error of opinion.* The skeptic comforts himself with the thought, that as he cannot force himself to think *thus* or *thus,* he is consequently altogether *irresponsible* for sentiment. The world charitably pities rather than blames his error, and as charitably hopes that it will *be forgiven.* Christian friends, in their zeal to convert him to better views, direct all their efforts to the head, and hope, by the force of reasoning, to *convince his understanding;* when, alas! the pride of understanding is at the root of his skepticism; and when, probably, the most ingenious reasonings, the most complete demonstrations of the truth, would only rouse that unholy pride to a more determined adherence to the doubting or infidel creed once professed.

The *seat* of the malady being thus mistaken, the *cure* fails as a matter of course. Year after year rolls by, leaving *friends* to wonder and to weep that he should be so obstinate; *infidel associates,* to laud and cherish him as a faithful brother, conviction proof; and *himself,* to exult in the boast, that no reasons strong enough for his conviction, have been offered to his acceptance. But what is the fact? What saith the Scripture? That there is in him "*an evil heart* of unbelief;" and that, "with *the heart,* he must believe unto righteousness." To be successful, anxious friendship and Christian solicitude, must change their mode of procedure. The heart must be addressed, moved, melted. If *this* once become right, the *mind* will find acquiescence most easy. Take away "the vail upon the heart," and "the scales" will soon "fall from the eyes." The mists of ignorance and error will be dissipated. He will see at first, perhaps obscurely, "men, as trees, walking," at last, distinctly, all things as they are, even "the wonderful things of GOD's law." The doubter, the unbeliever that was convinced, will cry out, "My LORD and my GOD!" "In CHRIST's light he will see light." Such is the sure teaching of experience; and it coincides exactly with the assurance of HIM who is "THE TRUTH." "If a man will do my words, he shall know of the doctrine, whether it be of GOD."—*The Heart.*

THE CURE OF UNBELIEF.

As to any influence in making sin-loving men, who patronize latitudinarianism in *creed,* because it opens to them a perfect latitudinarianism in *morals, good Christians,* not all the evidences in the world would do this. There is truth and force in what an eminent and still living transatlantic writer* has said on this subject: "I more than fear the prevailing taste for books of natural theology, physico-theology, demonstrations of GOD from nature, evidences of Christianity, &c. Evidences of Christianity? I am weary of the word. Make a man feel his want of it; rouse him if you can, to the self-knowledge of his need of it, and you may safely trust it to *its own evidences.*" Evidences and proofs have their value, when properly used by the proper subjects; but there are few indeed of the flippant objectors of this world who need them. Facts attest this. In their conviction and conversion, whensoever, and howsoever these occur, it is found universally, that the heart, with its affections, is the medium of influence. It is not a dry argument addressed to the mind, but the living, breathing, constraining force of truth upon *the soul,* that brings them into "the obedience of CHRIST." In the whole process of their change, their former and oft-vaunted objections have not only been left unresolved, but perhaps have neither been mentioned to others, nor occurred to themselves. Without human effort, "like the morning cloud or the early dew," they have passed away, under the warmth of the true light that hath shined around and within them. Without one speculative disputation, the providence or the grace of GOD have done the work. The bed of sickness, the stroke of adversity, the anguish of bereavement, the "still small voice of conscience," or of the Spirit of GOD, the "word in season" making its way direct to the heart; one, or all of these have put to flight for ever their crude conceits and puny sophistries. Struck, as it were, to the earth, by the force of moral conviction, you hear no more of *defective evidence.* There is an end at once to sly insinuation or open blasphemy against the truth, to malice and unkindness "breathed forth" against its disciples. They ask not for arguments and syllogisms, for they have *demonstration,* the *demonstration of feeling* GOD's *own witness within them.* Their cry is not, *how* shall we *believe?* but, "LORD, what wilt thou have us *to do?*" The "evil heart of unbelief" having at length been changed, the mind also is at rest, and all is well with them.—*Ibid.*

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* Coleridge's Aids to Reflection, p. 245, Burlington edit.

VARIETIES.

"THY MOTHER BIDS THEE GO."

AT the late meeting of the London Missionary Society, after Rev. James Hill a Missionary from Calcutta had spoken, the Rev. J. A. James stood forward and said, that he begged to mention a fact in connexion with the history of the last speaker. It was of too tender a kind for the party himself to have alluded to on the present occasion. It was my (Mr. J.'s) happiness to have been acquainted with that esteemed brother from his boyhood. I watched the progress of his character, and had the unspeakable happiness of delivering to him, in connexion with two others, a solemn charge on the day of his ordination to the work of the ministry. On that occasion it appeared probable that the whole congregation would have burst out into loud sobbing and crying. The effect was produced by a simple statement that was made in reference to his own mother, and it was in connexion with that, that I now state the fact. The mother was anxious to retain her child within reach of her affection in this country, and when it was communicated to her that he desired to go for a missionary, she endeavored, for a while, to throw every obstacle in his way; first suggesting that his talents might not be adapted to it; then that his health might not be equal to the work: but as the fire burned in his bosom, and seemed to consume every objection of the mother's, she saw that it was the work of the LORD, and said,—if not in words at least to this effect,—"My son, go; thy mother bids the go; go, fulfil thy commission, and if thou canst bring down her gray hairs in sorrow to the grave, act unworthy of a Christian minister." He brought not down her gray hairs in sorrow to the grave; he was the joy of her life, and the comfort of her dying moments.—*Connecticut Observer.*

IRELAND COLONIZED BY THE PHENICIANS.

THAT a colony of Phenicians did, at a very remote period plant itself in Ireland, is indicated by such multiplied and various testimonies as amount to very little short of demonstrable truth. The traces of the oriental language and religion still remaining in Ireland, after every allowance has been made for the whims and random guesses of antiquaries, are not otherwise to be explained than by admitting this fact; and as if to put the matter beyond a doubt, a passage of several lines has been preserved by Plautus in the Carthagenian tongue, which passage is readily translatable by an Irish scholar, and renders a perfect and poetical sense, strictly analagous to the situation of the speaker. In accommodating these lines to the Irish dress, nothing more was necessary than the usual verbal criticism, to correct such errors in the division of words, as must inevitably have arisen from the frequent transcription by copyists unacquainted with the language they were writing; and there were one or two whole lines in which every word ran letter for letter as in the modern Irish idiom. Now this coincidence should have resulted from accident, or that it could have been brought about by any legerdemain practices upon the Irish language is infinitely improbable, and the Carthagenian language being, at the least, a dialect Phenician, the circumstance fully proves the reality of the Phenician colonization of Ireland, and that the Gælic is neither more nor less than the ancient Phenician.—*Catholic Herald.*

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